

MEMOIRS

Of the Extraordinary

LIFE, WORKS,

AND

DISCOVERIES

OF

MARTINUS SCRIBLERUS.

By Mr. POPE.

DUBLIN:

Printed by and for GEORGE FAULKNER.

M.DCC.XLI.

M. L. L. O. I. S.

THE

L. I. F. E.

W. O. R. K. S.



DISCOVERIES

OF

ANTHROPOLOGY

AND

ETHNOLOGY

BY

D. L. L.

Printed by and for George F. Swann

London

INTRODUCTION

TO THE

READER.

IN the Reign of Queen ANNE, (which notwithstanding those happy Times which succeeded, every Englishman may remember) thou may'st possibly, gentle Reader, have seen a certain Venerable Person who frequented the Outside of the Palace of St. James's, and who by the Gravity of his Deportment and Habit, was generally taken for a decay'd Gentleman of Spain. His stature was tall, his visage long, his complexion olive, his brows were
a black

black and even, his eyes hollow yet piercing, his nose inclin'd to Aquiline, his beard neglected and mix'd with grey: All this contributed to spread a solemn Melancholy over his countenance. Pythagoras was not more silent, Pyrrho more motionless, nor Zeno more austere. His Wig was as black and smooth as the plumes of a Raven, and hung as strait as the hair of a River-God rising from the water. His Cloak so compleatly covered his whole person, that whether or no he had any other cloaths (much less any linnen) under it, I shall not say; but his sword appear'd a full yard behind him, and his manner of wearing it was so stiff, that it seem'd grown to his Thigh. his whole figure was



was so utterly unlike any thing of this world, that it was not natural for any man to ask him a question without blessing himself first. Those who never saw a *Jesuit*, took him for one, and others believed him some *High Priest of the Jews*.

But under this macerated form was conceal'd a Mind replete with Science, burning with a Zeal of benefiting his fellow-creatures, and filled with an honest conscious Pride, mix'd with a scorn of doing or suffering the least thing beneath the dignity of a Philosopher. Accordingly he had a soul that would not let him accept of any offers of Charity, at the same time that his body seem'd but too much to require it. His lodging

was in a small chamber up four pair of stairs, where he regularly payed for what he had when he eat or drank, and he was often observed wholly to abstain from both. He declin'd speaking to any one, except the Queen, or her first Minister, to whom he attempted to make some applications; but his real business or intentions were utterly unknown to all men. Thus much is certain, that he was obnoxious to the Queen's Ministry; who either out of Jealousy or Envy, had him spirited away, and carried abroad as a dangerous person, without any regard to the known Laws of the Kingdom.

One day, as this Gentleman was walking about dinner-time alone in the Mall, it happen'd
that

that a Manuscript dropt from under his cloak, which my servant pick'd up, and brought to me. It was written in the Latin tongue, and contain'd many most profound Secrets, in an unusual turn of reasoning and style. The first leaf was inscribed with these words, *Codicillus, seu Liber Memorialis, Martini Scribleri.* The Book was of so wonderful a nature, that it is incredible what a desire I conceiv'd that moment to be acquainted with the Author, who I clearly perceiv'd was some great Philosopher in disguise. I several times endeavour'd to speak to him, which he as often industriously avoided. At length I found an opportunity (as he stood under the Piazza by the Dancing-room

in St. James's) to acquaint him in the Latin tongue, that his Manuscript was fallen into my hands: and saying this, I presented it to him, with great Encomiums on the learned Author. Hereupon he took me aside, survey'd me over with a fix'd attention, and opening the clasps of the Parchment cover, spoke (to my great surprize) in English, as follows.

“ Courteous stranger, who-
“ ever thou art, I embrace thee
“ as my best friend; for either
“ the Stars and my Art are de-
“ ceitful, or the destin'd time
“ is come which is to manifest
“ Martinus Scriblerus to the
“ world, and thou the person
“ chosen by fate for this task.
“ What thou seest in me is a
“ body

“ body exhausted by the labours
“ of the mind. I have found
“ in Dame Nature not indeed an
“ unkind, but a very coy Mis-
“ tress: Watchful nights, anxi-
“ ous days, slender meals, and
“ endless labours, must be the
“ lot of all who pursue her,
“ through her labyrinths and
“ meanders. My first vital air
“ I drew in this Island (a soil
“ fruitful of Philosophers) but
“ my complexion is become
“ adust, and my body arid, by
“ visiting lands (as the Poet has
“ it) *alio sub sole calentes*. I
“ have, through my whole life,
“ passed under several disguises
“ and unknown names, to screen
“ my self from the envy and
“ malice which mankind ex-
“ press against those who are
“ possessed

“ possessed of the *Arcanum*
“ *Magnum*. But at present I
“ am forc’d to take Sanctuary
“ in the British Court, to avoid
“ the Revenge of a cruel Spa-
“ niard who has pursued me al-
“ most through the whole ter-
“ raqueous globe. Being about
“ four years ago in the City of
“ Madrid in quest of natural
“ knowledge, I was informed
“ of a Lady who was marked
“ with a Pomegranate upon the
“ inside of her right Thigh,
“ which blossom’d, and, as it
“ were, seem’d to ripen in the
“ due season. Forthwith was
“ I possessed with an insatiable
“ curiosity to view this wonder-
“ ful Phænomenon. I felt the
“ ardour of my passion encrease
“ as the season advanced, till in
“ the

“ the month of July I could no
“ longer contain. I bribed her
“ Duenna, was admitted to the
“ Bath, saw her undress’d, and
“ the wonder display’d. This
“ was soon after discovered by
“ the husband, who finding
“ some letters I had writ to the
“ Duenna, containing expref-
“ sions of a doubtful meaning,
“ suspected me of a crime most
“ alien from the Purity of my
“ Thoughts. Incontinently I
“ left Madrid by the advice of
“ friends, have been purfued,
“ dogg’d, and way-laid through
“ feveral Nations, and even now
“ scarce think my felf secure
“ within the facred walls of this
“ Palace. It has been my good
“ fortune to have feen all the
“ grand Phænomena of Nature,
“ excepting

“ excepting an Earthquake, which
“ I waited for in Naples three
“ years in vain; and now by
“ means of some British Ship
“ (whose Colours no Spaniard
“ dares approach) I impatiently
“ expect, a safe passage to Ja-
“ maica, for that benefit. To
“ thee my Friend, whom Fate
“ has marked for my Historio-
“ grapher, I leave these my
“ Commentaries, and others of
“ my works. No more --- be
“ faithful and impartial.”

He soon after performed his
promise, and left me the Com-
mentaries, giving me also further
lights by many Conferences; when
he was unfortunately snatch'd
away (as I before related) by the
jealousy of the Queen's Ministry.
Tho'

Tho' I was thus to my eternal grief depriv'd of his conversation, he for some years continued his Correspondence, and communicated to me many of his Projects for the benefit of mankind. He sent me some of his Writings, and recommended to my care the recovery of others, straggling about the world, and assumed by other men. The last time I heard from him was on occasion of his Strictures on the Dunciad: since when, several years being elaps'd, I have reason to believe this excellent Person is either dead, or carry'd by his vehement thirst of knowledge into some remote, or perhaps undiscover'd Region of the world. In either case, I think it a debt no longer to be delay'd, to reveal what I know of this
Prodigy

Prodigy of Science, and to give the History of his life, and of his extensive merits to mankind; in which I dare promise the Reader, that whenever he begins to think any one Chapter dull, the style will be immediately changed in the next.

MEMOIRS

MEMOIRS

O F

MARTINUS SCRIBLERUS.

B O O K I.

C H A P. I.

Of the Parentage and Family of Scriblerus, how he was begot, what Care was taken of him before he was born, and what Prodigies attended his Birth.

IN the City of Munster in Germany, lived a grave and learned Gentleman, by Profession an Antiquary; who among all his invaluable Curiosities, esteemed none more highly, than a Skin of the true Pergamenian Parchment, which hung at the upper-end of his hall. On this was curiously traced the ancient Pedigree of the *Scribleri*, with all their Alliances and collateral Relations

ons (among which were reckon'd Albertus Magnus, Paracelsus Bombastus, and the famous Scaligers in old time Princes of Verona) and deduced even from the Times of the Elder Pliny to Cornelius Scriblerus: For such was the name of this venerable Personage; whose glory it was, that by the singular Virtue of the Women, not one had a Head of a different Cast from his family.

His wife was a Lady of singular beauty, whom not for that reason only he espoused, but because she was undoubted daughter either of the great Scriverius, or of Gaspar Barthius. It happen'd on a time, the said Gaspar made a visit to Scriverius at Harlem, taking with him a comely Lady of his acquaintance who was skilful in the Greek Tongue, of whom the learned Scriverius became so enamour'd, as to inebriate his friend, and be familiar with his Mistress. I am not ignorant of what * Columesius affirms, that the
learned

* Columesius relates this from Isaac Vossius, in his Opuscul. p. 102.

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learned Barthius was not so overtaken but he perceiv'd it; and in Revenge suffer'd this unfortunate Gentlewoman to be drowned in the Rhine at her return. But Mrs. Scriblerus (the issue of that Amour) was a living proof of the falsehood of this Report. Dr. Cornelius was further induced to his marriage, from the certain information that the aforesaid Lady, the mother of his wife, was related to Cardan on the father's side, and to Aldrovandus on the mother's: Besides which, her Ancestors had been professors of Physick, Astrology, or Chymistry, in German Universities, from generation to generation.

With this fair Gentlewoman had our Doctor lived in a comfortable Union for about ten years: But this our sober and orderly pair, without any natural infirmity, and with a constant and frequent compliance to the chief duty of conjugal life, were yet unhappy, in that Heaven had not blessed them with any issue. This was the utmost grief to the good man; especially considering

B 2 what

what exact Precautions and Methods he had used to procure that Blessing: for he never had cohabitation with his spouse, but he ponder'd on the Rules of the Ancients, for the generation of Children of Wit. He ordered his diet according to the prescription of Galen, confining himself and his wife for almost the whole first year to † Goat's Milk and Honey. It unfortunately befel her, when she was about four months gone with child, to long for somewhat which that author inveighs against, as prejudicial to the understanding of the Infant: This her husband thought fit to deny her, affirming, it was better to be childless, than to become the Parent of a Fool. His Wife miscarried; but as the Abortion proved only a female Fætus, he comforted himself, that had it arrived to perfection, it would not have answer'd his account; his heart being wholly fixed upon the learned Sex. However he
disdained

† Galen Lib. de Cibis boni & mali succi. cap. 3.

disdained not to treasure up the Embryo in a Vial, among the curiosities of his family.

Having discovered that Galen's prescription could not determine the sex, he forthwith betook himself to Aristotle. Accordingly he withheld the nuptial embrace when the wind was in any point of the South; this || Author asserting that the grossness and moisture of the southerly winds occasion the procreation of females, and not of males. But he redoubled his diligence when the wind was at West, a wind on which that great Philosopher bestowed the Encomiums of Father of the earth, Breath of the Elysian Fields, and other glorious Elogies. For our learned man was clearly of opinion, that the Semina out of which Animals are produced, are Animalcula ready formed, and received in with the Air. †

Under these regulations, his wife, to his unexpressible joy, grew pregnant a

B 5 second

|| Arist. 14. Sect. Prob. 5.

† Religion of Nature, Sect. 5. Parag. 15.

second time; and, (what was no small addition to his happiness) he just then came to the possession of a considerable Estate by the death of her Uncle, a wealthy Jew who resided at London. This made it necessary for him to take a journey to England; nor would the care of his posterity let him suffer his Wife to remain behind him. During the voyage, he was perpetually taken up on the one hand, how to employ his great Riches; and on the other, how to educate his Child. He had already determin'd to set apart several annual Sums, for the recovery of *Manuscripts*, the effossion of *Coins*, the procuring of *Mummies*; and for all those curious discoveries by which he hoped to become (as himself was wont to say) a second *Peireskius*. He had already chalked out all possible schemes for the improvement of a male child, yet was so far prepar'd for the worst that could happen, that before the nine months were expired, he had composed two Treatises of Education; the one he called

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*A Daughter's Mirrour, and the other
A Son's Monitor.*

This is all we can find relating to Martinus, while he was in his Mother's womb, excepting that he was entertained there with a Consort of Musick once in twenty four hours, according to the Custom of the Magi: and that on a || particular day, he was observed to leap and kick exceedingly, which was on the first of April, the birth-day of the great *Basilius Valentinus*.

The Truth of this, and every preceding Fact, may be depended upon, being taken literally from the Memoirs. But I must be so ingenuous as to own, that the Accounts are not so certain of the exact time and place of his birth. As to the first, he had the common frailty of old men, to conceal his age: as to the second, I only remember to have heard him say, that he first saw the light in St. Giles's Parish. But in the investigation of this point, Fortune hath favoured our diligence. For one
day

|| Ramsey's Cyrus.

day as I was passing by the *Seven Dials*, I overheard a dispute concerning the place of Nativity of a great Astrologer, which each man alledged to have been in his own street. The circumstances of the time, and the description of the person, made me imagine it might be that universal Genius whose life I am writing. I returned home, and having maturely considered their several arguments, which I found to be of equal weight, I quieted my curiosity with this natural conclusion, that he was born in some point common to all the seven streets; which must be that on which the Column is now erected. And it is with infinite pleasure that I since find my Conjecture confirmed, by the following passage in the Codicil to Mr. Neale's Will.

I appoint my Executors to engrave the following Inscription on the Column in the Center of the seven Streets which I erected.

LOC. NAT. INCLUT. PHI-
LOS. MAR. SCR.

But

But Mr. Neale's Order was never performed, because the Executors durst not administer.

Nor was the Birth of this great man unattended with Prodigies : He himself has often told me, that on the night before he was born, Mrs. Scriblerus dream'd she was brought to bed of a huge *Ink-horn*, out of which issued several large streams of Ink, as it had been a fountain. This dream was by her husband thought to signify, that the child should prove a very voluminous Writer. Likewise a * *Crab-tree* that had been hitherto barren, appeared on a sudden laden with a vast quantity of Crabs : This sign also the old gentleman imagined to be a prognostic of the acuteness of his Wit. A great swarm of † *Wasps* play'd round his Cradle without hurting him, but were very troublesome to all in the room besides : This seemed a certain presage of the effects of his Satire. A Dunghill was
seen

*Virgil's Laurel Donat.

† Plato, Lucan, &c.

seen within the space of one night to be covered all over with *Mushroom*: This some interpreted to promise the infant great fertility of fancy, but no long duration to his works: but the Father was of another opinion.

But what was of all most wonderful, was a thing that seemed a monstrous *Fowl*, which just then dropt through the sky-light, near his wife's apartment. It had a large body, two little disproportioned wings, a prodigious tail, but no head. As its colour was white, he took it at first sight for a Swan, and was concluding his son would be a Poet: but on a nearer view, he perceived it to be speckled with black, in the form of letters; and that it was indeed a Paper kite which had broke its leash by the impetuosity of the wind. His back was armed with the Art Military, his belly was filled with Physick, his wings were the wings of Quarles and Withers, the several Nodes of his voluminous tail were diversify'd with several branches of Science; where the Doctor beheld with great joy a knot of
Logick,

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Logick, a knot of Metaphysick, a knot of Casuistry, a knot of Polemical Divinity, and a knot of Common Law, with a *Lanthorn* of *Jacob Behmen*.

There went a Report in the family, that as soon as he was born he uttered the voice of nine several animals: he cry'd like a Calf, bleated like a Sheep, chattered like a Mag-pye, grunted like a Hog, neighed like a Foal, croaked like a Raven, mew'd like a Cat, gabbled like a Goose, and bray'd like an Ass. And the next morning he was found playing in his bed with two Owls, which came down the chimney. His Father greatly rejoiced at all these signs, which betokened the variety of his Eloquence, and the extent of his Learning; but he was more particularly pleas'd with the last, as it nearly resembled what happen'd at the birth of * Homer.

CHAP.

* Vid. Eustat. in Odyss. l. 12. ex Alex. Paphio. & Leo. Allat. de patr. Hom. pag. 45.

C H A P. II.

*The Speech of Cornelius over his Son,
at the Hour of his Birth.*

NO sooner was the cry of the Infant heard, but the old gentleman rushed into the Room, and snatching it in his arms, examin'd every limb with attention. He was infinitely pleas'd to find, that the Child had the Wart of Cicero, the wry Neck of Alexander, knots upon his legs like Marius, and one of them shorter than the other like Agefilaus. The good Cornelius also hoped he would come to stammer like Demosthenes, in order to be as eloquent; and in time arrive at many other Defects of famous men. He held the child so long, that the Midwife grown out of all patience, snatch'd it from his arms, in order to swaddle it. ' Swaddle him? (quoth he) far be it ' from me to submit to such a pernicious Custom! Is not my son a Man? ' and

‘ and is not Man the Lord of the Uni-
 ‘ verse? Is it thus you use this Mo-
 ‘ narch at his first arrival in his domini-
 ‘ ons, to manacle and shackle him hand
 ‘ and foot? Is this what you call to be
 ‘ free-born? If you have no regard to
 ‘ his natural Liberty, at least have some
 ‘ to his natural Faculties. Behold
 ‘ with what agility he spreadeth his
 ‘ Toes, and moveth them with as great
 ‘ variety as his Fingers! a power,
 ‘ which in the small circle of a year
 ‘ may be totally abolish’d, by the e-
 ‘ normous confinement of shoes and
 ‘ stockings. His Ears (which other
 ‘ animals turn with great advantage to-
 ‘ wards the sonorous object) may, by
 ‘ the ministry of some accursed Nurse,
 ‘ for ever lye flat and immoveable.
 ‘ Not so the Ancients, they could move
 ‘ them at pleasure, and accordingly are
 ‘ often describ’d *arrectis auribus.*”
 ‘ What a devil (quoth the Midwife)
 ‘ would you have your son move his
 ‘ Ears like a Drill?” ‘ Yes fool (said
 ‘ he) why should he not have the per-
 ‘ fection of a Drill, or of any other
 C ‘ animal?

‘ animal ?” Mrs. Scriblerus, who lay
all this while fretting at her husband’s
discourse, at last broke out to this pur-
pose. ‘ My dear, I have had many dis-
‘ putes with you upon this subject be-
‘ fore I was a month gone : We have
‘ but one child, and can not afford to
‘ throw him away upon experiments.
‘ I’ll have my boy bred up like other
‘ gentlemen, at home, and always un-
‘ der my own eye.” All the Gossips
with one voice, cry’d, Ay, ay ; but
Cornelius broke out in this manner.
‘ What, bred at home ? Have I taken
‘ all this pains for a creature that is to
‘ lead the inglorious life of a Cabbage,
‘ to suck the nutritious juices from the
‘ spot where he was first planted ? No ;
‘ to perambulate this terraqueous Globe
‘ is too small a Range ; were it per-
‘ mitted, he should at least make the
‘ Tour of the whole System of the Sun.
‘ Let other Mortals pore upon Maps,
‘ and swallow the legends of lying tra-
‘ vellers ; the son of Cornelius shall
‘ make his own Legs his Compasses ;
‘ with those he shall measure Conti-
‘ nents,

nents, Islands, Capes, Bays, Streights,
 and Isthmus's: He shall himself
 take the altitude of the highest moun-
 tains, from the pick of Derby to the
 pick of Tenariff; when he has visi-
 ted the top of Taurus, Imaus, Cau-
 casus, and the famous Ararat where
 Noah's Ark first moor'd, he may take
 a slight view of the snowy Riphæans;
 nor would I have him neglect Athos
 and Olympus, renowned for poetical
 fictions. Those that vomit fire will
 deserve a more particular attention:
 I will therefore have him observe
 with great care Vesuvius, Ætna, the
 burning mountain of Java, but chiefly
 Hecla the greatest rarity in the Nor-
 thern Regions. Then he may like-
 wise contemplate the wonders of the
 Mephitick cave. When he has div'd
 into the bowels of the earth, and sur-
 vey'd the works of Nature under
 ground, and instructed himself fully
 in the nature of Vulcanos, Earth-
 quakes, Thunders, Tempests and
 Hurricanes, I hope he will bless the
 world with a more exact survey of

‘ the deserts of Arabia and Tartary,
 ‘ than as yet we are able to obtain :
 ‘ Then will I have him cross the seven
 ‘ Gulphs, measure the currents in the
 ‘ fifteen famous Streights, and search
 ‘ for those fountains of fresh water that
 ‘ are at the bottom of the Ocean.”—

At these last words Mrs. Scriblerus fell into a trembling: the description of this terrible Scene made too violent an impresson upon a woman in her condition, and threw her into a strong hyf-teric Fit; which might have prov’d dangerous, if Cornelius had not been push’d out of the room by the united force of the women.

C H A P. III.

*Shewing what befel the Doctor’s Son
 and his Shield, on the Day of the
 Christ’ning.*

THE day of the Christ’ning being come, and the house filled with Gossips, the Levity of whose Conversation

versation suited but ill with the Gravity of Dr. Cornelius, he cast about how to pass this day more agreeably to his Character; that is to say, not without some *Profitable Conference*, nor wholly without observance of some *Ancient Custom*.

He remembered to have read in Theocritus, that the Cradle of Hercules was a Shield; and being possess'd of an antique *Buckler* which he held as a most inestimable Relick, he determined to have the infant laid therein, and in that manner brought into the Study, to be shown to certain learned men of his acquaintance.

The regard he had for this Shield, had caused him formerly to compile a Dissertation concerning it, proving from the several properties, and particularly the colour of the Rust, the exact chronology thereof.

With this Treatise, and a moderate supper, he proposed to entertain his Guests; tho' he had also another design, to have their assistance in the calculation of his Son's *Nativity*.

He therefore took the Buckler out of a Case (in which he always kept it least it might contract any modern rust) and entrusted it to his Housemaid, with orders, that when the company was come she should lay the Child carefully in it, cover'd with a mantle of blue Sattin.

The Guests were no sooner seated, but they entered into a warm Debate about the *Triclinium* and the manner of *Decubitus* of the Ancients, which Cornelius broke off in this manner.

This day, my Friends, I purpose to exhibit my son before you; a Child not wholly unworthy of Inspection, as he is descended from a Race of Virtuosi. Let the Physiognomists examine his features; let the Chirographists behold his Palm; but above all let us consult for the calculation of his Nativity. To this end, as the child is not vulgar, I will not present him unto you in a vulgar manner. He shall be cradled in my Ancient Shield, so famous through the Universities of Europe. You all know how I purchas'd that invaluable piece of Antiquity at the
great

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great (though indeed inadequate) expence of all the Plate of our family, how happily I carry'd it off, and how triumphantly I transported it hither, to the inexpressible grief of all Germany. Happy in every circumstance, but that it broke the heart of the great Melchior Insipidus !

Here he stopp'd his Speech, upon sight of the Maid, who enter'd the room with the Child : He took it in his arms and proceeded :

Behold then my Child, but first behold the Shield : Behold this Rust, ——— or rather let me call it this precious Ærugo, ——— behold this beautiful Varnish of Time, ——— this venerable Verdure of so many Ages ———

In speaking these words, he slowly lifted up the Mantle, which cover'd it, inch by inch ; but at every inch he uncovered, his cheeks grew paler, his hand trembled, his nerves failed, till on sight of the whole the Tremor became universal : The Shield and the Infant both dropt to the ground, and he had only
strength

strength enough to cry out, *O God! my Shield, my Shield!*

The Truth was, the Maid (extreamly concern'd for the reputation of her own cleanliness, and her young master's honour) had scoured it as clean as her Andirons.

Cornelius sunk back on a chair, the Guests stood astonish'd, the infant squawl'd, the maid ran in, snatch'd it up again in her arms, flew into her mistress's room, and told what had happen'd. Down stairs in an instant hurried all the Gossips, where they found the Doctor in a Trance: Hungary water, Hartshorn, and the confus'd noise of shrill voices, at length awaken'd him: when opening his eyes, he saw the Shield in the hands of the Housemaid. *O Woman! Woman! he cry'd (and snatch'd it violently from her) was it to thy ignorance that this Relick owes its ruin? where, where is the beautiful Crust that cover'd thee so long? where those Traces of Time, and Fingers as it were of Antiquity? Where all those beautiful obscurities, the cause of much delightful*

lightful disputation, where doubt and curiosity went hand in hand and eternally exercised the speculations of the learned? All this the rude Touch of an ignorant woman hath done away! The curious Prominence at the belly of that figure, which some taking for the Cuspis of a sword, denominated a Roman Soldier; others accounting the Insignia Virilia, pronounc'd to be one of the Dii Termini; behold she hath cleaned it in like shameful sort, and shown to be the head of a Nail. O my Shield! my Shield! well may I say with Horace, non bene relicta Parmula.

The Gossips, not at all inquiring into the cause of his sorrow, only asked if the Child had no hurt? and cry'd, Come, come, all is well; what has the woman done but her duty? a tight cleanly wench I warrant her; what a stir a man makes about a Bason, that an hour ago, before this labour was bestowed upon it, a Country Barber would not have hung at his shop door. A Bason! (cry'd another) no such matter, 'tis nothing but a poultry old Sconce, with the nozzle broke

broke off. The learned Gentlemen, who till now had stood speechless, here-upon looking narrowly on the Shield, declar'd their Assent to this latter opinion; and desir'd Cornelius to be comforted, assuring him it was a *Sconce* and no other. But this, instead of comforting, threw the Doctor into such a violent Fit of passion, that he was carried off groaning and speechless to bed; where, being quite spent, he fell into a kind of slumber.

C H A P. IV.

Of the Suction and Nutrition of the Great Scriblerus in his Infancy, and of the first Rudiments of his Learning.

AS soon as Cornelius awaked, he rais'd himself on his elbow, and casting his eye on Mrs. Scriblerus, spoke as follows. *Wisely was it said by Homer, that in the Cellar of Jupiter are two barrels, the one of good, the other*
of

of evil, which he never bestows on mortals separately, but constantly mingles them together. Thus at the same time hath Heav'n bless'd me with the birth of a Son, and afflicted me with the scouring of my Shield. Yet let us not repine at his Dispensations, who gives and who takes away; but rather join in prayer, that the Rust of Antiquity which he hath been pleas'd to take from my Shield, may be added to my Son; and that so much of it as it is my purpose he shall contract in his Education, may never be destroy'd by any Modern Polishing.

He cou'd no longer bear the sight of the Shield, but order'd it should be remov'd for ever from his eyes. It was not long after purchas'd by Dr. Woodward, who, by the assistance of Mr. Kemp incrusted it with a new Rust, and is the same whereof a Cut hath been engraved, and exhibited to the great Contentation of the learned.

Cornelius now began to regulate the Suction of his Child. Seldom did there pass a day without disputes between him and the Mother, or the Nurse,

con-

concerning the nature of Aliment. The poor woman never dined but he denied her some dish or other, which he judg'd prejudicial to her milk. One day she had a longing desire to a piece of beef, and as she stretch'd her hand towards it, the old gentleman drew it away, and spoke to this effect. *Had'st thou read the Ancients, O Nurse, thou would'st prefer the welfare of the Infant which thou nourishest, to the indulging of an irregular and voracious Appetite. Beef, it is true, may confer a Robustness on the limbs of my son, but will hebetate and clogg his Intellectuals.* While he spoke this, the Nurse look'd upon him with much anger, and now and then cast a wishful eye upon the Beef—— *Passion (continu'd the Doctor, still holding the dish) throws the mind into too violent a fermentation; it is a kind of Fever of the soul, or, as Horace expresses it, a Short Madness. Consider Woman, that this day's Suction of my son may cause him to imbibe many ungovernable Passions, and in a manner spoil him for the temper of a Philosopher. Romulus*
by

by sucking a Wolf, became of a fierce and savage disposition; and were I to breed some Ottoman Emperor or Founder of a Military Commonwealth, perhaps I might indulge thee in this carnivorous Appetite.

— What, interrupted the Nurse, Beef spoil the understanding? that's fine indeed — how then could our Parson preach as he does upon Beef, and Pudding too, if you go to that? Don't tell me of your Ancients, had not you almost kill'd the poor babe with a dish of Dæmonial black Broth? — *Lacedæmonian black Broth, thou would'st say, (reply'd Cornelius) but I cannot allow the surfeit to have been occasioned by that diet, since it was recommended by the Divine Lycurgus. No, Nurse, thou must certainly have eaten some meats of ill digestion the day before, and that was the real cause of his disorder. Consider Woman, the different Temperaments of different Nations: What makes the English Phlegmatick and melancholy but Beef? what renders the Welch so hot and cholerick, but cheese and leeks? the French derive their levity from their*

D Soups,

Soups, Frogs, and Mushrooms : I would not let my Son dine like an Italian, lest like an Italian he should be jealous and revengeful : The warm and solid diet of Spain may be more beneficial, as it might indue him with a profound Gravity, but at the same time he might suck in with their food their intolerable Vice of Pride. Therefore Nurse, in short, I hold it requisite to deny you at present, not only Beef, but likewise whatsoever any of those Nations eat. During this speech, the Nurse remain'd pouting and marking her plate with the knife, nor would she touch a bit during the whole dinner. This the old Gentleman observing, order'd that the Child, to avoid the risque of imbibing ill humours, should be kept from her breast all that day, and be fed with Butter mix'd with Honey, according to a Prescription he had met with somewhere in Eustathius upon Homer. This indeed gave the Child a great looseness, but he was not concern'd at it, in the opinion that whatever harm it might do his body, would be amply recompenced

penced by the improvements of his understanding. But from thenceforth he insisted every day upon a particular Diet to be observed by the Nurse ; under which having been long uneasy, she at last parted from the family, on his ordering her for dinner the *Paps* of a Sow with Pig ; taking it as the highest indignity, and a direct Insult upon her Sex and Calling.

Four years of young Martin's life pass'd away in squabbles of this nature. Mrs. Scriblerus consider'd it was now time to instruct him in the fundamentals of Religion, and to that end took no small pains in teaching him his *Catechism* : But Cornelius look'd upon this as a tedious way of Instruction, and therefore employ'd his head to find out more pleasing methods, the better to induce him to be fond of learning. He would frequently carry him to the *Puppet-show*, of the Creation of the world, where the Child with exceeding delight gain'd a notion of the History of the Bible. His first rudiments in profane history were acquired by see-

ing of *Raree-shows*, where he was brought acquainted with all the Princes of Europe. In short the old Gentleman so contriv'd it, to make every thing contribute to the improvement of his knowledge, even to his very Dress. He invented for him a Geographical suit of cloaths, which might give him some hints of that Science, and likewise some knowledge of the Commerce of different Nations. He had a French Hat with an African Feather, Holland Shirts and Flanders Lace, English Cloth lin'd with Indian Silk, his Gloves were Italian, and his Shoes were Spanish: He was made to observe this, and daily catechis'd there-upon, which his Father was wont to call *Travelling at home*. He never gave him a Fig or an Orange but he obliged him to give an account from what Country it came. In Natural history he was much assisted by his Curiosity in *Sign-Posts*, insomuch that he hath often confess'd he owed to them the knowledge of many Creatures which he never found since in any Author,

thor, such as White Lions, Golden Dragons, &c. He once thought the same of Green Men, but had since found them mention'd by Kercherus, and verifi'd in the History of William of Newbury.*

His disposition to the Mathematicks was discover'd very early, by his drawing † parallel lines on his bread and butter, and intersecting them at equal Angles, so as to form the whole Superficies into squares. But in the midst of all these Improvements, a stop was put to his learning the *Alphabet*, nor would he let him proceed to Letter D, till he could truly and distinctly pronounce C in the ancient manner, at which the Child unhappily boggled for near three months. He was also oblig'd to delay his learning to *write*, having turn'd away the Writing Master because he knew nothing of Fabius's Waxen Tables.

D 3

Cornelius

* Gul. Neubrig. Book i. Ch. 27.

† Pascal's Life. Locke of Educ. &c.

Cornelius having read, and seriously weigh'd the methods by which the famous Montaigne was educated, and resolving in some degree to exceed them, resolv'd he should speak and learn nothing but the learned Languages, and especially the Greek; in which he constantly eat and drank, according to Homer. But what most conduced to his easy attainment of this Language, was his love of Ginger-bread; which his Father observing, caused it to be stamp'd with the Letters of the Greek Alphabet; and the child the very first day eat as far as Iota. By this particular application to this language above the rest, he attain'd so great a proficiency therein, that Gronovius ingenuously confesses he durst not confer with this child in Greek at eight years old; and at fourteen he compos'd a Tragedy in the same language, as the younger * Pliny had done before him.

He learn'd the Oriental Languages of Erpenius who resided some time with

* Plin. Epist. Lib. 7.

with his father for that purpose. He had so early a Relish for the Eastern way of writing, that even at this time he composed (in imitation of it) the *Thousand and One Arabian Tales*, and also the *Persian Tales*, which have been since translated into several languages, and lately into our own with particular elegance, by Mr. Ambrose Philips. In this work of his Childhood, he was not a little assisted by the historical Traditions of his *Nurse*.

C H A P. V.

A Dissertation upon Play-things.

HERE follow the Instructions of Cornelius Scriblerus concerning the Plays and Play-things to be used by his son Martin.

‘ *Play* was invented by the *Lydians*
 ‘ as a remedy against *Hunger*. So-
 ‘ phocles says of *Palamedes*, that he
 ‘ invented *Dice* to serve sometimes in-
 ‘ stead of a dinner. It is therefore
 ‘ wisely

‘ wisely contrived by Nature, that
‘ Children, as they have the keenest
‘ *Appetites*, are most addicted to *Plays*.
‘ From the same cause, and from the
‘ unprejudic’d and incorrupt simplicity
‘ of their minds it proceeds, that the
‘ Plays of the Ancient Children are
‘ preserv’d more entire than any other
‘ of their Customs. In this matter I
‘ would recommend to all who have
‘ any concern in my Son’s Education,
‘ that they deviate not in the least from
‘ the primitive and simple Antiquity.

‘ To speak first of the *Whistle*, as it
‘ is the first of all Play-things. I will
‘ have it exactly to correspond with the
‘ ancient *Fistula*, and accordingly to
‘ be compos’d, *septem paribus disjuncta*
‘ *cicutis*.

‘ I heartily wish a diligent search
‘ may be made after the true *Crepita-*
‘ *culum* or *Rattle* of the Ancients, for
‘ that (as *Archytas Tarentinus* was of
‘ opinion) kept the children from break-
‘ ing Earthen Ware. The *China* Cups
‘ in these days are not at all the safer
‘ for the modern *Rattles*; which is an
‘ evident

‘ evident proof how far their *Crepitacula* exceeded ours.

‘ I would not have Martin as yet to scourge a *Top*, till I am better informed whether the *Trochus* which was recommended by *Cato* be really our present *Top*, or rather the *Hoop* which the boys drive with a stick. Neither *Cross* and *Pile*, nor *Ducks* and *Drakes* are quite so ancient as *Handy-dandy*, tho’ Marcobius and St. Augustine take notice of the first, and Minutius Fœlix describes the latter ; but *Handy-dandy* is mention’d by Aristotle, Plato, and Aristophanes.

‘ The Play which the Italians call *Cinque*, and the French *Mourre*, is extremely ancient ; it was play’d at by *Hymen* and *Cupid* at the Marriage of *Psyche*, and term’d by the Latins, *digitis micare*.

‘ Julius Pollux describes the *Omilla* or *Chuck farthing* : tho’ some will have our modern *Chuck-farthing* to be nearer the *Aphetinda* of the Ancients. He also mentions the *Basilinda*,

‘ *filinda*, or *King I am*; and *Myinda*,
‘ or *Hoopers-Hide*.

‘ But the *Cbytindra* described by the
‘ same Author is certainly not our
‘ *Hot-cockle*; for that was by pinching
‘ and not by striking; tho’ there are
‘ good authors who affirm the *Ratba-*
‘ *pygismus* to be yet nearer the modern
‘ *Hot-cockle*. My son Martin may
‘ use either of them indifferently, they
‘ being equally antique.

‘ *Building of Houses*, and *Riding up-*
‘ *on Sticks* have been used by children
‘ in all ages, *Ædificare casas, equitare*
‘ *in arundine longa*. Yet I must doubt
‘ whether the *Riding upon Sticks* did
‘ not come into use after the age of
‘ the *Centaurs*.

‘ There is one Play which shews the
‘ gravity of ancient Education, call’d
‘ the *Acinetinda*, in which children
‘ contended who could longest *stand*
‘ *still*. This we have suffer’d to pe-
‘ rish entirely; and if I might be al-
‘ lowed to guess, it was certainly first
‘ lost among the *French*.

‘ I will permit my Son to play at
‘ *Apodidiascinda*, which can be no o-
‘ ther than our *Puffs in a Corner*.

‘ Julius Pollux in his ninth book
‘ speaks of the *Melolouthe* or the *Kite*;
‘ but I question whether the Kite of
‘ Antiquity was the same with ours :
‘ And tho’ the *οστρονοπία* or *Quail-*
‘ *fighting* is what is most taken notice
‘ of, they had doubtless *Cock-matches*
‘ also, as is evident from certain ancient
‘ *Gems and Relievo’s*.

‘ In a word, let my son Martin dis-
‘ port himself at any Game truly An-
‘ tique, except one, which was inven-
‘ ted by a people among the Thracians,
‘ who hung up one of their Compani-
‘ ons in a Rope, and gave him a Knife
‘ to cut himself down ; which if he
‘ fail’d in, he was suffer’d to hang till
‘ he was dead ; and this was only
‘ reckon’d a sort of joke. I am ut-
‘ terly against this, as barbarous and
‘ cruel.

‘ I cannot conclude, without taking
‘ notice of the beauty of the *Greek*
‘ names, whose *Etymologies* acquaint

‘ us with the nature of the sports ; and
‘ how infinitely, both in sense and
‘ sound, they excel our barbarous names
‘ of Plays.

Notwithstanding the foregoing Injunctions of Dr. Cornelius, he yet condescended to allow the Child the use of some few modern Play-things ; such as might prove of any benefit to his mind, by instilling an early notion of the sciences. For example, he found that *Marbles* taught him *Percussion* and the *Laws of Motion* ; *Nut-crackers* the use of the *Leaver* ; *Swinging* on the ends of a Board, the *Balance* ; *Bottle-screws*, the *Vice* ; *Whirligigs* the *Axis* and *Peritrochia* ; *Bird-cages*, the *Pully* ; and *Tops* the *Centrifugal* motion.

Others of his sports were farther carry’d to improve his tender soul even in Virtue and Morality. We shall only instance one of the most useful and instructive, *Bob-cherry*, which teaches at once two noble Virtues, Patience and Constancy ; the first in adhering to the pursuit of one end, the latter in bearing a disappointment.

Besides

Besides all these, he taught him as a diversion, an odd and secret manner of *Stealing*, according to the Custom of the Lacedæmonians; wherein he succeeded so well, that he practised it to the day of his death.

CHAP. VI.

Of the Gymnasticks, in what Exercises Martinus was educated; something concerning Musick, and what sort of a Man his Uncle was.

NOR was Cornelius less careful in adhering to the rules of the purest Antiquity, in relation to the *Exercises* of his Son. He was stript, powder'd, and anointed, but not constantly bath'd, which occasion'd many heavy complaints of the Laundress about dirtying his linnen. When he play'd at Quoits, he was allow'd his Breeches and Stockings; because the *Discoboli* (as Cornelius well knew) were naked to the middle only. The Mother often

E contended

contended for modern Sports and common Customs, but this was his constant reply, *Let a Daughter be the care of her Mother, but the Education of a Son should be the delight of his Father.*

It was about this time, he heard to his exceeding content, that the *Harpastus* of the Ancients was yet in use in *Cornwall*, and known there by the name of *Hurling*. He was sensible the common *Foot-ball* was a very imperfect imitation of that exercise; and thought it necessary to send Martin into the West, to be initiated in that truly ancient and manly part of the *Gymnastics*. The poor boy was so unfortunate as to return with a broken leg. This *Cornelius* look'd upon but as a slight ailment, and promis'd his Mother he would instantly cure it: He slit a green Reed, and cast the knife upward, then tying the two parts of the Reed to the disjointed place, pronounced these words, *Daries, daries, astataries, dissunapiter;*

Pliny Hist. Nat. lib. 17. in fine. Carmen contra luxata membra, cujus verba inferere non equidem serio arosum, quanquam a Catone prodita. Vid. Cato de rust. c. 160.

diffunapiter; huat, hanat, huat, ista, pista fista, domi abo, damnaustra. But finding to his no small astonishment, that this had no effect, in five days he condescended to have it set by a modern Surgeon.

Mrs. Scriblerus, to prevent him from exposing her Son to the like dangerous Exercises for the future, propos'd to send for a Dancing-Master, and to have him taught the Minuet and Rigadoon. *Dancing (quoth Cornelius) I much approve, for Socrates said the best Dancers were the best Warriors; but not those species of Dancing which you mention: They are certainly Corruptions of the Comic and Satyric Dance, which were utterly disliked by the founder Ancients. Martin shall learn the Tragic Dance only, and I will send all over Europe till I find an Antiquary able to instruct him in the Saltatio Pyrrhica.* * Scaliger, from

E 2

* Scalig. Poetic. l. 1. c. 9. *Hanc saltationem Pyrrhicam, nos sæpe & diu, jussu Bonifacii patris, coram Divo Maximiliano, non sine stupore totius Germaniæ, representavimus. Quo tempore vox illa Imperatoris, Hic puer aut Thoracem pro pelle aut pro cunis habuit.*

from whom my son is lineally descended, boasts to have performed this warlike Dance in the Presence of the Emperor, to the great admiration of all Germany. What would he say, could he look down and see one of his posterity so ignorant, as not to know the least step of that noble kind of Saltation?

The poor Lady was at last enur'd to bear all these things with a laudable patience, till one day her husband was seized with a new thought. He had met with a saying, that '*Spleen, Garter, and Girdle are the three impediments to the Cursus.*' Therefore Pliny (lib. xi. cap. 37.) says, that such as excel in that exercise have their *Spleen* cauteriz'd. *My son (quoth Cornelius) runs but heavily; therefore I will have this operation performed upon him immediately. Moreover it will cure that immoderate Laughter to which I perceive he is addicted: For laughter (as the same author hath it, ibid.) is caused by the bigness of the Spleen.* This design was no sooner hinted to Mrs. Scriblerus, but she burst into tears, wrung

wrung her hands, and instantly sent to his Brother Albertus, begging him for the love of God to make haste to her husband.

Albertus was a discreet man, sober in his opinions, clear of Pedantry, and knowing enough both in books and in the world, to preserve a due regard for whatever was useful or excellent, whether ancient or modern : If he had not always the authority, he had at least the art, to divert Cornelius from many extravagancies. It was well he came speedily, or Martin could not have boasted the entire Quota of his Viscera.

What does it signify (quoth Albertus) whether my Nephew excels in the Cursus or not? Speed is often a symptom of Cowardice, witness Hares and Deer.— Do not forget Achilles (quoth Cornelius) I know that Running has been condemn'd by the proud Spartans, as useless in war; and yet Demosthenes could say αὐτὸς δὲ Φεύγοντι καὶ πολὺν μάχεται, a thought which the English Hudibras has well rendered,

*For he that runs may fight again,
Which he can never do that's slain.*

*That's true (quoth Albertus) but pray consider on the other side that Animals * splen'd grow extremely salacious, an experiment well known in dogs. Cornelius was struck with this, and reply'd gravely; If it be so, I will defer the Operation, for I will not encrease the powers of my son's body at the expence of those of his mind. I am indeed disappointed in most of my projects, and fear I must sit down at last contented with such methods of Education as modern barbarity affords. Happy had it been for us all, had we lived in the age of Augustus! Then my son might have heard the Philosophers dispute in the Porticos of the Palestra, and at the same time form'd his Body and his Understanding. It is true (reply'd Albertus) we have no Exedra for the Philosophers, adjoining to our Tennis-Courts; but there are Alc-Houses where he will hear very notable argu-*

* Blackmore's Essay on Spleen.

argumentations : Tho' we come not up to the Ancients in the Tragic-dance, we excel them in the *μυσική*, or the art of Tumbling. The Ancients would have beat us at Quoits, but not so much at the Jaculum or pitching the Bar. The * Pugilatus is in as great perfection in England as in old Rome, and the Cornish-Hug in the † Luctus is equal to the volutatoria of the Ancients. You could not (answer'd Cornelius) have produc'd a more unlucky instance of modern folly and barbarity, than what you say of the Jaculum. The ‖ Cratians wisely forbid their servants Gymnasticks, as well as Arms ; and yet your modern Footmen exercise themselves daily in the Jaculum at the corner of Hyde-Park, whilst their enervated Lords are lolling in their chariots (a species of Veētitation seldom us'd amongst the Ancients, except by old Men.) You say well (quoth Albertus) and we have several other kinds of Veētitation unknown to the Ancients, particularly flying Chariots, where the people may have

* Fifty-Cuffs.

† Wrestling.

‖ Arist. politic. lib. 2, cap. 3.

have the benefit of this exercise at the small expence of a farthing. But suppose (which I readily grant) that the Ancients excel'd us almost in every thing, yet why this singularity? your son must take up with such masters as the present age affords; we have Dancing-masters, Writing-masters, and Musick-masters.

The bare mention of Musick threw Cornelius into a passion. How can you dignify (quoth he) this modern fiddling with the name of Musick? Will any of your best Hautboys encounter a Wolf now a-days with no other arms but their instruments, as did that ancient piper Pythocaris? Have ever wild Boars, Elephants, Deer, Dolphins, Whales or Turbotts, shew'd the least emotion at the most elaborate strains of your modern Scrapers, all which have been as it were tam'd and humaniz'd by ancient Musicians? Does not * Ælian tell us how the Lybian Mares were excited to horsing by Musick? (which ought in truth to be a caution to modest Women against frequenting Operas; and

* Ælian Hist. Animal. lib. xi. cap. 18. and lib. xii. cap. 44.

and consider, brother, you are brought to this dilemma, either to give up the virtue of the Ladies, or the power of your Musick) Whence proceeds the degeneracy of our Morals? Is it not from the loss of ancient Musick, by which (says Aristotle) they taught all the Virtues? Else might we turn Newgate into a College of Dorian Musicians, who should teach moral Virtues to those People. Whence comes it that our present diseases are so stubborn? whence is it that I daily deplore my Sciatical pains? Alas! because we have lost their true cure, by the melody of the Pipe. All this was well known to the Ancients, as † Theophrastus assures us, (whence § Cælius calls it *loca dolentia decantare*) only indeed some small remains of this skill is preserved in the cure of the Tarantula. Did not || Pythagoras stop a company of drunken Bullies from storming a civil house, by changing the strain of the Pipe to the sober Spondæus? and yet your modern Musicians want art to defend their windows

from

† Athenæus, lib. xiv. § Lib. de sanitat. tuend
cap. 2. || Quintilian lib. 1 cap. 10.

from common Nickers. It is well known that when the Lacedæmonian Mob were up, they * commonly sent for a Lesbian Musician to appease them, and they immediately grew calm as soon as they heard Terpander sing: Yet I don't believe that the Pope's whole band of Musick, though the best of this age, could keep his Holiness's Image from being burnt on a fifth of November. Nor would Terpander himself (replied Albertus) at Billingsgate, nor Timotheus at Hockley in the Hole have any manner of effect, nor both of 'em together bring † Horneck to common civility. That's a gross mistake (said Cornelius very warmly) and to prove it so, I have here a small Lyra of my own, fram'd, strung, and tun'd after the ancient manner. I can play some fragments of Lesbian tunes, and I wish I were to try them upon the most passionate creatures alive. — You never had a better opportunity (says Albertus) for yonder are two apple-women scolding, and just ready

* Suidas in Timotheo.

† Horneck, a scurrilous Scribler who wrote a weekly paper, called the High German Doctor.

ready to uncoif one another. With that Cornelius, undress'd as he was, jumps out into his Balcony, his Lyra in hand, in his slippers, with his breeches hanging down to his ankles, a stocking upon his head, and a waistcoat of murrey-colour'd sattin upon his body: He touch'd his Lyra with a very unusual sort of an Harpegiatura, nor were his hopes frustrated. The odd Equipage, the uncouth Instrument, the strangeness of the Man and of the Musick, drew the ears and eyes of the whole Mob that were got about the two female Champions, and at last of the Combatants themselves. They approach'd the Balcony, in as close attention as Orpheus's first Audience of Cattle, or that of an Italian Opera when some favourite Air is just awaken'd. This sudden effect of his Musick encouraged him mightily, and it was observ'd he never touch'd his Lyre in such a truly chromatick and enharmonick manner as upon that occasion. The mob laugh'd, sung, jump'd, danc'd, and us'd many odd gestures, all which he judg'd

judg'd to be caused by his various strains and modulations. *Mark (quoth he) in this, the power of the Ionian, in that, you see the effect of the Æolian.* But in a little time they began to grow riotous, and threw stones: Cornelius then withdrew, but with the greatest air of Triumph in the world. *Brother (said he) do you observe I have mixed unawares too much of the Phrygian; I might change it to the Lydian, and soften their riotous tempers: But it is enough: learn from this Sample to speak with veneration of ancient Musick. If this Lyre in my unskilful hands can perform such wonders, what must it not have done in those of a Timotheus or a Terpander?* Having said this, he retir'd with the utmost Exultation in himself, and Contempt of his Brother; and, it is said, behav'd that night with such unusual haughtiness to his family, that they all had reason to wish for some ancient Tibicen to calm his Temper.

C H A P. VII.

Rhetorick, Logick, and Metaphysicks.

Cornelius having (as hath been said) many ways been disappointed in his attempts of improving the bodily Forces of his son, thought it now high time to apply to the Culture of his Internal faculties. He judg'd it proper in the first place to instruct him in *Rhetorick*. But herein we shall not need to give the Reader any account of his wonderful progress, since it is already known to the learned world by his Treatise on this subject: I mean the admirable Discourse *Περὶ Βαβοῦς*, which he wrote at this time but conceal'd from his Father, knowing his extreme partiality for the Ancients. It lay by him conceal'd, and perhaps forgot among the great multiplicity of other Writings, till about the year 1727, he sent it us to be printed, with many additional examples drawn from the excellent live

F

Poets

Poets of this present age. We proceed therefore to *Logick* and *Metaphysick*.

The wise Cornelius was convinced, that these being *Polemical* Arts, could no more be learned alone, than Fencing or Cudgel-playing. He thought it therefore necessary to look out for some Youth of pregnant parts, to be a sort of humble Companion to his son in those studies. His good fortune directed him to one of most singular endowments, whose name was Conradus Crambe, who by the father's side was related to the *Crouches* of Cambridge, and his mother was Cousin to Mr. *Swan*, Gamester and Punster of the City of London. So that from both parents he drew a natural disposition to sport himself with *Words*, which as they are said to be the counters of wise Men, and ready-money of Fools, Crambe had great store of cash of the latter sort. Happy Martin in such a Parent, and such a Companion! What might not he achieve in Arts and Sciences.

Here I must premise a general observation of great benefit to mankind.

That

That there are many people who have the use only of one Operation of the Intellect, tho' like short-sighted men they can hardly discover it themselves: They can form *single apprehensions*, but have neither of the other two faculties, the *judicium* or *discursus*. Now as it is wisely order'd, that people depriv'd of one sense have the others in more perfection, such people will form single Ideas with a great deal of vivacity; and happy were it indeed if they would confine themselves to such, without forming *judicia*, much less *argumentations*.

Cornelius quickly discover'd, that these two last operations of the intellect were very weak in Martin, and almost totally extinguish'd in Crambe; however he us'd to say that Rules of Logick are Spectacles to a purblind understanding, and therefore he resolv'd to proceed with his two Pupils.

Martin's understanding was so totally immers'd in *sensible objects*, that he demanded examples from Material things of the abstracted Ideas of Lo-

gick : As for Crambe, he contented himself with the Words, and when he could but form some conceit upon them, was fully satisfy'd. Thus Crambe would tell his Instructor, that All men were not *singular* ; that Individuality could hardly be prædicated of any man, for it was commonly said that a man *is* not the same he *was*, that madmen are *beside themselves*, and drunken men *come to themselves* ; which shows, that few men have that most valuable logical endowment, Individuality. Cornelius told Martin that a shoulder of mutton was an individual, which Crambe deny'd, for he had seen it cut into commons : That's true (quoth the Tutor) but you never saw it cut into shoulders of mutton : If it could (quoth Crambe) it would be the most lovely individual of the University. When he was told, a *substance* was that which was *subject to accidents* ; then Soldiers (quoth Crambe) are the most substantial people in the World. Neither would he allow it to be a good definition of *accident*, that it could be
present

present or absent without the destruction of the subject; since there are a great many accidents that destroy the subject, as burning does a house, and death a man. But as to that, Cornelius informed him, that there was a *natural death*, and a *logical death*; that though a man after his natural death was not capable of the least parish-office, yet he might still keep his Stall amongst the logical prædicaments.

Cornelius was forc'd to give Martin sensible images; thus calling up the Coachman he ask'd him what he had seen at the Bear-garden? the man answer'd he saw two men fight a prize; one was a fair man, a Sergeant in the Guards, the other black, a Butcher; the Sergeant had red breeches, the Butcher blue; they fought upon a Stage about four o'clock, and the Sergeant wounded the Butcher in the leg. *Mark (quoth Cornelius) how the fellow runs through the prædicaments. Men, Substantia; two, quantitas; fair and black, qualitas; Sergeant and Butcher, relatio; wounded the other, actio & passio; fighting,*

ing, situs; Stage, ubi; two a Clock, quando; blue and red Breeches, habitus. At the same time he warn'd Martin, that what he now *learn'd* as a Logician, he must *forget* as a natural Philosopher; that tho' he now taught them that accidents inher'd in the subject, they would find in time there was no such thing; and that colour, taste, smell, heat, and cold, were not in the things but only phantasms of our brains. He was forc'd to let them into this secret, for Martin could not conceive how a habit of dancing inher'd in a dancing-master, when he did not dance; nay, he would demand the Characteristicks of Relations: Crambe us'd to help him out by telling him, a Cuckold, a losing gamester, a man that had not din'd, a young heir that was kept short by his father, might be all known by their countenance; that, in this last case, the Paternity and Filiation leave very sensible impressions in the *relatum* and *correlatum*. The greatest difficulty was, when they came to the Tenth Prædicament: Crambe affirmed, that his

Habitus

Habitus was more a substance than he was; for his cloaths could better subsist without him, than he without his cloaths.

Martin suppos'd an *Universal Man* to be like a Knight of a Shire or a Burgess of a Corporation, that represented a great many Individuals. His Father ask'd him, if he could not frame the Idea of an Universal Lord Mayor? Martin told him, that never having seen but one Lord Mayor, the Idea of that Lord Mayor always return'd to his mind; that he had great difficulty to abstract a Lord Mayor from his Fur, Gown, and Gold Chain; nay, that the horse he saw the Lord Mayor ride upon not a little disturb'd his imagination. On the other hand Crambe, to show himself of a more penetrating genius, swore that he could frame a conception of a Lord Mayor not only without his Horse, Gown, and Gold Chain, but even without Stature, Feature, Colour, Hands, Head, Feet, or any Body; which he suppos'd was the abstract of a Lord Mayor. Cornelius told him
that

that he was a lying Rascal; that an *Universale* was not the object of imagination, and that there was no such thing in reality, or *a parte Rei*. But I can prove (quoth Crambe) that there are *Clysters a parte Rei*, but *clysters* are *universales*; ergo. Thus I prove my Minor. *Quod aptum est inesse multis*, is an *universale* by definition: but every clyster before it is administered has that quality; therefore every clyster is an *universale*.

He also found fault with the Advertisements, that they were not strict logical *definitions*: In an advertisement of a Dog stol'n or stray'd, he said it ought to begin thus, *An irrational animal* of the *Genus caninum*, &c. Cornelius told them, that though those advertisements were not fram'd according to the exact rules of logical definitions, being only *descriptions* of things *numero differentibus*, yet they contain'd a faint image of the *prædicabilia*, and were highly subservient to the common purposes of life; often discovering things that were lost, both animate and inanimate.

nimate. *An Italian Grey-hound, of a mouse-colour, a white speck in the neck, lame of one leg, belongs to such a Lady.* Grey-hound, Genus; mouse-colour'd, &c. *differentia*; lame of one leg, *accidens*; belongs to such a Lady, *proprium*.

Though I'm afraid I have transgress'd upon my Reader's patience already, I cannot help taking notice of one thing more extraordinary than any yet mention'd; which was Crambe's *Treatise of Syllogisms*. He suppos'd that a Philosopher's brain was like a great Forest, where Ideas rang'd like animals of several kinds; that those Ideas copulated, and engender'd Conclusions; that when those of different Species copulate, they bring forth monsters or absurdities; that the *Major* is the male, the *Minor* the female, which copulate by the Middle Term, and engender the Conclusion. Hence they are call'd the *præmissa*, or Predecessors of the Conclusion; and it is properly said by Logicians *quod pariunt scientiam, opinionem*, they beget science, opinion, &c. Universal

versal Propositions are Persons of quality; and therefore in Logick they are said to be of the first *Figure*. Singular Propositions are Private persons, and therefore plac'd in the third or last figure, or rank. From those principles all the rules of Syllogisms naturally follow.

- I. That there are only three Terms, neither more nor less; for to a child there can be only one father and one mother.
- II. From universal premisses there follows an universal conclusion, as if one should say that persons of quality always beget persons of quality.
- III. From singular premisses follows only a singular conclusion, that is, if the parents be only private people, the issue must be so likewise.
- IV. From particular propositions nothing can be concluded, because the *Individa vaga* are (like whore-masters and common strumpets) barren.

V. There cannot be more in the conclusion than was in the premisses, that is, children can only inherit from their parents.

VI. The conclusion follows the weaker part, that is, children inherit the diseases of their parents.

VII. From two negatives nothing can be concluded, for from divorce or separation there can come no issue.

VIII. The medium cannot enter the conclusion, that being logical incest.

IX. An hypothetical proposition is only a contract, or a promise of marriage; from such therefore there can spring no real issue.

X. When the premisses or parents are necessarily join'd (or in lawful wedlock) they beget lawful issue; but contingently join'd, they beget bastards.

So much for the Affirmative propositions; the Negative must be defer'd to another occasion.

Crambe us'd to value himself upon this System, from whence he said one might

might see the propriety of the expression, *such a one has a barren imagination*; and how common it is for such people to *adopt* conclusions that are not the issue of their premisses? therefore as an Absurdity is a *Monster*, a Falsity is a *Bastard*; and a true conclusion that followeth not from the premisses, may properly be said to be *adopted*. But then what is an Enthymem? (quoth Cornelius.) Why, an Enthymem (reply'd Crambe) is when the Major is indeed married to the Minor, but the Marriage *kept secret*.

METAPHYSICKS were a large field in which to exercise the Weapons *Logick* had put into their hands. Here Martin and Crambe us'd to engage like any prize fighters, before their Father, and his other Learned companions of the Symposiacks. And as Prize fighters will agree to lay aside a buckler, or some such defensive weapon, so would Crambe promise not to use *simpliciter* & *secundum quid*, provided Martin would part with *materialiter* & *formaliter*: But it was found, that without the

the help of the defensive armour of those Distinctions, the arguments cut so deep, that they fetch'd blood at every stroke. Their *Theses* was pick'd out of Suarez, Thomas Aquinas, and other learned writers on those subjects. I shall give the Reader a taste of some of them.

- I. If the Innate Desire of the knowledge of Metaphysics was the cause of the Fall of Adam; and the *Arbor Porphyriana* the Tree of Knowledge of good and evil? *affirm'd.*
- II. If transcendental goodness could be truly prædicated of the Devil? *affirm'd.*
- III. Whether one, or many be first? or if one doth not suppose the notion of many? *Suarez.*
- IV. If the desire of news in mankind be *appetitus innatus* not *elicitus*? *affirm'd.*
- V. Whether there is in human understandings potential falsities? *affirm'd.*
- VI. Whether God loves a *possible Angel* better than an *actually-existent* flye? *deny'd.*

VII. If Angels pass from one extreme to another without going through the middle? *Aquinas.*

VIII. If Angels know things more clearly in a morning? *Aquinas.*

IX. Whether every Angel hears what one Angel says to another? *deny'd. Aquinas.*

X. If temptation be *proprium quarto modo* of the Devil? *deny'd. Aquinas.*

XI. Whether one Devil can Illuminate another? *Aquin.*

XII. If there would have been any females born in the state of Innocence? *Aquinas.*

XIII. If the Creation was finish'd in six days, because six is the most perfect number; or if six be the most perfect number because the Creation was finished in six days? *Aquinas.*

There were several others of which in the course of the life of this learned person we may have occasion to treat, and one particularly that remains undecided to this day; it was taken from the learned Suarez.

XIV.

XIV. *An præter esse reale actualis essentia sit aliud esse necessarium quod res actualiter existat?* In English thus. Whether besides the real being of actual being, there be any other being necessary to cause a thing to be?

This brings into my mind a Project to banish Metaphysics out of Spain, which was suppos'd might be effectuated by this method: That no-body should use any Compound or Decom-pound of the Substantial Verbs but as they are read in the common conjugations: for every body will allow, that if you debar a Metaphysician from *ens, essentia, entitas, subsistentia, &c.* there is an end of him.

Crambe regretted extremely, that *Substantial Forms*, a race of harmless beings which had lasted for many years, and afforded a comfortable subsistence to many poor Philosophers, should be now hunted down like so many Wolves, without the possibility of a retreat. He consider'd that it had gone much harder with them than with *Essences*,
 G 2 which

which had retir'd from the *Schools* into the *Apothecaries Shops*, where some of them had been advanc'd into the degree of *Quintessences*. He thought there should be a retreat for poor *substantial Forms*, amongst the Gentle-ushers at court; and that there were indeed *substantial forms*, such as *forms of Prayer*, and *forms of Government*, without which, the things themselves could never long subsist. He also us'd to wonder that there was not a reward for such as could find out a *fourth Figure* in *Logick*, as well as for those who shou'd discover the *Longitude*.

C H A P. VIII.

A N A T O M Y.

Cornelius, it is certain, had a most superstitious veneration for the Ancients; and if they contradicted each other, his Reason was so pliant and ductile, that he was always of the opinion of the last he read. But he reckon'd it a point of honour never to be vanquish'd in a dispute; from
which

which quality he acquir'd the title of the *Invincible Doctor*. While the Professor of Anatomy was demonstrating to his son the several kinds of *Intestines*, Cornelius affirm'd that there were only two, the *Colon* and the *Aichos*, according to Hippocrates, who it was impossible could ever be mistaken. It was in vain to assure him this error proceeded from want of accuracy in dividing the whole Canal of the Guts: Say what you please (he reply'd) this is both mine and Hippocrates's opinion. You may with equal reason (answer'd the Professor) affirm that a man's Liver hath five Lobes, and deny the Circulation of the blood. Ocular demonstration (said Cornelius) seems to be on your side, yet I shall not give it up: Show me any viscus of a human body, and I will bring you a Monster that differs from the common rule in the structure of it. If Nature shews such variety in the same age, why may she not have extended it further in several ages? Produce me a man now of the age of an Antidiluvian; of the strength

of Sampson, or the size of the Giants. If in the whole, why not in parts of the body, may it not be possible the present generation of men may differ from the Ancients? The Moderns have perhaps lengthen'd the channel of the guts by Gluttony, and diminish'd the liver by hard drinking. Though it shall be demonstrated that modern blood circulates, yet I will still believe with Hippocrates, that the blood of the Ancients had a flux and reflux from the heart, like a Tide. Consider how Luxury hath introduced new diseases, and with them not improbably alter'd the whole Course of the Fluids. Consider how the current of mighty Rivers, nay the very channels of the Ocean are changed from what they were in ancient days; and can we be so vain to imagine, that the Microcosm of the human body alone is exempted from the fate of all things? I question not but plausible Conjectures may be made even as to the Time when the blood first began to circulate. — Such disputes as these frequently perplex'd the
Professor

Professor to that degree, that he would now and then in a passion leave him in the middle of a Lecture, as he did at this time.

There unfortunately happen'd soon after, an unusual accident, which retarded the prosecution of the studies of Martin. Having purchased the body of a Malefactor, he hir'd a Room for its dissection near the Pest-fields in St. Giles's, at a little distance from Tyburn Road. Crambe (to whose care this body was committed) carry'd it thither about twelve a clock at night in a Hackney-coach, few House-keepers being very willing to let their lodgings to such kind of Operators. As he was softly stalking up stairs in the dark, with the dead man in his arms, his burthen had like to have slipp'd from him, which he (to save from falling) grasp'd so hard about the belly that it forced the wind through the *Anus*, with a noise exactly like the *Crepitus* of a living man. Crambe (who did not comprehend how this part of the Animal Oeconomy could remain in a dead man) was so terrify'd,
that

that he threw down the body, ran up to his master, and had scarce breath to tell him what had happen'd. Martin with all his Philosophy could not prevail upon him to return to his post. You may say what you please (quoth Crambe) no man alive ever broke wind more naturally; nay, he seemed to be mightily relieved by it. The rolling of the corps down stairs made such a noise that it awak'd the whole house. The maid shriek'd, the landlady cry'd out Thieves; but the Landlord, in his shirt as he was, taking a candle in one hand and a drawn sword in the other, ventur'd out of the Room. The maid with only a single petticoat ran up stairs, but spurning at the dead body, fell upon it in a swoon. Now the Landlord stood still and list'ned, then he look'd behind him, and ventur'd down in this manner one stair after another, 'till he came where lay his maid, as dead, upon another corps unknown. The wife ran into the street and cry'd out Murder! the Watch ran in, while Martin and Crambe, hearing all this uproar, were

were coming down stairs. The Watch imagin'd they were making their escape, seiz'd them immediately, and carried them to a neighbouring Justice ; where, upon searching them, several kind of knives and dreadful weapons were found upon them. The Justice first examin'd Crambe. What is your Name ? says the Justice. I have acquir'd (quoth Crambe) no great Name as yet ; they call me Crambe or Crambo, no matter which, as to my self ; though it may be some dispute to posterity.—

What is yours and your Masters profession?—*It is our business to imbrue our hands in blood ; we cut off the heads, and pull out the hearts of those that never injur'd us ; we rip up big-belly'd women, and tear children limb from limb.* Martin endeavour'd to interrupt him ; but the Justice being strangely astonish'd with the frankness of Crambe's Confession, order'd him to proceed ; upon which he made the following Speech.

May it please your Worship, as touching the body of this man, I can answer each head that my accusers alledge against me,

me, to a hair. They have hitherto talk'd like num-skulls without brains; but if your Worship will not only give ear, but regard me with a favourable eye, I will not be brow-beaten by the supercilious looks of my adversaries, who now stand cheek by jowl by your Worship. I will prove to their faces, that their foul mouths have not open'd their lips without a falsity; though they have shew'd their teeth as if they would bite off my nose. Now, Sir, that I may fairly slip my Neck out of the collar, I beg this matter may not be slightly skin'd over. Tho' I have no man here to back me, I will un-bosom my self, since Truth is on my side, and shall give them their bellies full, though they think they have me upon the hip. Whereas they say I came into their lodgings, with arms, and murder'd this man without their Privy, I declare I had not the least Finger in it; and since I am to stand upon my own legs, nothing of this matter shall be left till I set it upon a right foot. In the vein I am in, I cannot for my heart's blood and guts bear this usage: I shall not spare my lungs

lungs to defend my good name : I was ever reckon'd a good liver ; and I think I have the bowels of compassion. I ask but justice, and from the crown of my head to the soal of my foot I shall ever acknowledge my self your Worship's humble Servant.

The Justice stared, the Landlord and Landlady lifted up their eyes, and Martin fretted, while Crambe talk'd in this rambling incoherent manner ; till at length Martin begg'd to be heard. It was with great difficulty that the Justice was convinc'd, till they sent for the Finisher of human laws, of whom the Corps had been purchas'd ; who looking near the left ear, knew his own work, and gave Oath accordingly.

No sooner was Martin got home, but he fell into a passion at Crambe. *What Dæmon, he cry'd, hath possessed thee that thou wilt never forsake that impertinent custom of punning ? Neither my council nor my example have thus misled thee ; thou governeest thy self by most erroneous Maxims. Far from it (answers Crambe) my life is as orderly as my Dictionary,*

Dictionary, for by my Dictionary I order my life. I have made a Kalendar of radical words for all the seasons, months, and days of the year: Every day I am under the dominion of a certain Word: but this day in particular I cannot be misl'd, for I am govern'd by one that rules all sexes, ages, conditions, nay all animals rational and irrational. Who is not govern'd by the word *Led*? Our Noblemen and Drunkards are pimp-led, Physicians and Pulses fee-led, their Patients and Oranges pil-led, a New-married Man and an Afs are bride-led, an Old-married Man and a Pack-horse sad-led; Cats and Dice are rat-led, Swine and Nobility are sty-led, a Coquet and a Tinder-box are spark-led, a Lover and a Blunderer are grove-led. And that I may not be tedious—Which thou art (reply'd Martin, stamping with his foot) which thou art, I say, beyond all human toleration—Such an unnatural, unaccountable, uncoherent, unintelligible, unprofitable—There it is now! (interrupted Crambe) this is your Day for *Uns*.
Martin

Martin could bear no longer—however composing his Countenance, Come hither---he cry'd, there are five pounds, seventeen shillings and nine pence: thou hast been with me eight months, three weeks, two days, and four hours. Poor Crambe upon the receipt of his Salary, fell into tears, flung the money upon the ground, and burst forth in these words: *O Cicero, Cicero! if to pun be a crime, 'tis a crime I have learned from thee: O Bias, Bias! if to pun be a crime, by thy example was I bias'd.* Whereupon Martin, (considering that one of the greatest of Orators, and even a Sage of Greece had punned,) hesitated, relented, and re-instated Crambe in his Service.

C H A P. IX.

How Martin became a great Critick.

IT was a most peculiar Talent in Martinus, to convert every Trifle into a serious thing, either in the way
H of

of Life, or in Learning. This can no way be better exemplify'd, than in the effect which the Puns of Crambe had on the Mind and Studies of Martinus. He conceiv'd, that somewhat of a like Talent to this of Crambe, of *assembling parallel sounds*, either *syllables*, or *words*, might conduce to the Emendation and Correction of *Ancient Authors*, if apply'd to their Works, with the same *diligence*, and the same *liberty*. He resolv'd to try first upon Virgil, Horace, and Terence; concluding, that if the *most correct* Authors could be so served with any reputation to the Critick, the amendment and alteration of *all the rest* wou'd easily follow; whereby a new, a vast, nay boundless Field of Glory would be open'd to the true and *absolute Critick*.

This Specimen on Virgil he has given us, in the Addenda to his Notes on the Dunciad. His Terence and Horace are in every bodies hands, under the names of Richard B---ley, and Francis H---re. And we have convincing proofs that the late Edition of Milton publish'd

publish'd in the name of the former of these, was in truth the Work of no other than our Scriblerus.

C H A P. X.

Of Martinus's Uncommon Practice of Physick, and how he apply'd himself to the Diseases of the Mind.

BUT it is high time to return to the History of the Progress of Martinus in the Studies of Physick, and to enumerate some at least of the many Discoveries and Experiments he made therein.

One of the first was his Method of investigating latent Distempers, by the sagacious Quality of *Setting-Dogs* and *Pointers*. The Success, and the Adventures that beset him, when he walk'd with these Animals, to smell them out in the Parks and publick places about London, are what we would willingly relate; but that his own Account, together with a *List of those Gentlemen*

and Ladies at whom they made a *Full Sett*, will be publish'd in time convenient. There will also be added the Representation, which on occasion of one distemper which was become almost epidemical, he thought himself oblig'd to lay before both Houses of Parliament, intitled, *A Proposal for a General Flux*, to exterminate at one blow the P---x out of this kingdom.

He next proceeded to an Enquiry into the *Nature and Tokens of Virginity*, according to the Jewish Doctrines, which occasion'd that most curious Treatise of the *Purification of * Queen Esther*, with a *Display of her Case* at large; speedily also to be published.

But being weary of all practice on *fætid Bodies*, from a certain niceness of Constitution, (especially when he attended Dr. Woodward thro' a Twelve-months course of Vomition) he determined to leave it off entirely, and to apply himself only to diseases of the *Mind*. He attempted to find out Specificks for
all

* Vid. Esther, chap. 2. vers. 12.

all the *Passions*; and as other Physicians throw their Patients into sweats, vomits, purgations, &c. he cast them into Love, hatred, hope, fear, joy, grief, &c. And indeed the great Irregularity of the *Passions* in the English Nation, was the chief motive that induced him to apply his whole studies, while he continued among us, to the Diseases of the Mind.

To this purpose he directed, in the first place, his late acquir'd skill in *Anatomy*. He consider'd *Virtues* and *Vices* as certain Habits which proceed from the natural Formation and Structure of particular parts of the body. A Bird flies because it has Wings, a Duck swims because it is web-footed: and there can be no question but the Aduncity of the pounces, and beaks of the Hawks, as well as the length of the fangs, the sharpness of the teeth, and the strength of the crural and Masseter-muscles in Lions and Tygers, are the cause of the great and habitual Immorality of those Animals.

1st, He observ'd that the Soul and Body mutually operate upon each other, and therefore if you deprive the Mind of the outward Instruments whereby she usually expresseth that Passion, you will in time abate the Passion itself, in like manner as Castration abates Lust.

2dly, That the Soul in mankind expresseth every Passion by the Motion of some particular *Muscles*.

3dly, That all Muscles grow stronger and thicker by being *much us'd*; therefore the habitual Passions may be discerned in particular persons by the *strength* and *bigness* of the Muscles us'd in the expression of that Passion.

4thly, That a Muscle may be strengthen'd or weakn'd by weakning or strength'ning the force of its Antagonist. These things premis'd, he took notice,

That *Complaisance*, *humility*, *assent*, *approbation*, and *civility*, were express'd by nodding the head and bowing the body forward: on the contrary, *dissent*, *dislike*, *refusal*, *pride*, and *arrogance*,
were

were mark'd by tossing the head, and bending the body backwards: which two Passions of *assent*, and *dissent* the Latins rightly express'd by the words *adnuere* and *abnuere*. Now he observ'd that complaisant and civil people had the Flexors of the head very strong; but in the proud and insolent there was a great over-balance of strength in the Extensors of the Neck and the Muscles of the Back, from whence they perform with great facility the motion of *tossing*, but with great difficulty that of *bowing*, and therefore have justly acquir'd the Title of *stiff-neck'd*: In order to reduce such persons to a just balance, he judg'd that the pair of Muscles call'd *Recti interni*, the Mastoidal, with other flexors of the head, neck, and body must be strengthen'd; their Antagonists, the *Splenii Complexi*, and the Extensors of the Spine, weaken'd; For which purpose Nature herself seems to have directed mankind to correct this Muscular Immorality by tying such fellows *Neck-and-heels*.

Contrary

Contrary to this, is the pernicious Custom of Mothers who abolish the natural Signature of Modesty in their Daughters by teaching them *tossing* and *bridling*, rather than the bashful posture of *stooping*, and *hanging down the head*. Martinus charg'd all husbands to take notice of the *Posture of the Head* of such as they courted to Matrimony, as that upon which their future happiness did much depend.

Flatterers, who have the flexor Muscles so strong that they are always bowing and cringing, he suppos'd might in some measure be corrected by being ty'd down upon a Tree by the back, like the children of the Indians; which doctrine was strongly confirm'd by his observing the strength of the *levator Scapulae*: This Muscle is call'd the Muscle of *patience*, because in that affection of Mind people shrug and raise up the shoulder to the tip of the ear. This Muscle also he observed to be exceedingly strong and large in *Henpeck'd Husbands*, in *Italians*, and in *English Ministers*.

In

In pursuance of his Theory, he suppos'd the *Constrictors* of the *Eye-lids*, must be strengthen'd in the supercilious, the *abductors* in drunkards and contemplative men, who have the same steddiness and grave motion of the eye. That the *buccinatores* or blowers up of the *cheeks*, and the *dilators* of the *Nose*, were too strong in Cholerick people; and therefore Nature here again directed us to a remedy, which was to correct such extraordinary dilatation by *pulling by the Nose*.

The rolling amorous Eye, in the Passion of Love, might be corrected by frequently looking thro' glassess. Impertinent fellows that jump upon Tables, and cut capers, might be cur'd by relaxing medicines apply'd to the *Calves* of their *legs*, which in such people are too strong.

But there were two Cases which he reckon'd extremely difficult. First, *Affectation*, in which there were so many Muscles of the bum, thighs, belly, neck, back, and the whole body, all
in

in a false tone, that it requir'd an impracticable multiplicity of applications.

The second case was immoderate *Laughter*: When any of that risible species were brought to the Doctor, and when he consider'd what an infinity of Muscles these laughing Rascals threw into a convulsive motion at the same time; whether we regard the spasms of the Diaphragm and all the muscles of respiration, the horrible *riētus* of the mouth, the distortion of the lower jaw, the crisping of the nose, twinkling of the eyes, or spherical convexity of the cheeks, with the tremulous succussion of the whole human body: when he consider'd, I say, all this, he used to cry out *Casus plane deplorabilis!* and give such Patients over.

CHAP.

C H A P. XI.

*The Case of a young Nobleman at Court,
with the Doctor's Prescription for
the same.*

AN eminent Instance of Martinus's Sagacity in discovering the Distempers of the Mind, appear'd in the case of a young Nobleman at Court, who was observ'd to grow extremely affected in his speech, and whimsical in all his behaviour. He began to ask odd questions, talk in verse to himself, shut himself up from his friends, and be accessible to none, but Flatterers, Poets, and Pickpockets ; till his Relations and old Acquaintance judg'd him to be so far gone, as to be a fit Patient for the Doctor.

As soon as he had heard and examined all the symptoms, he pronounced his distemper to be *Love*.

His friends assur'd him that they had with great care observ'd all his motions,
and

and were perfectly satisfy'd there was no Woman in the case. Scriblerus was as positive that he was desperately in love with some person or other. *How can that be?* (said his Aunt, who came to ask the advice) *when he converses almost with none but himself?* Say you so? he replied, why then he is in love with Himself, one of the most common cases in the world. I am astonish'd, people do not enough attend this Disease, which has the same causes and symptoms, and admits of the same cure, with the other: especially since here the case of the Patient is the more helpless and deplorable of the two, as this unfortunate passion is more blind than the other. There are people who discover from their very youth a most amorous inclination to themselves; which is unhappily nurs'd by such Mothers, as with their good will, wou'd never suffer their children to be *cross'd in love*. Ease, luxury, and idleness, blow up this flame as well as the other: Constant opportunities of conversation with the person beloved, (the greatest

of incentives) are here impossible to be prevented. Bawds and Pimps in the other love, will be perpetually doing kind offices, speaking a good word for the party, and carry about Billet doux. Therefore I ask you, Madam, if this Gentleman has not been much frequented by Flatterers, and a sort of people who bring him dedications and verses? *O Lord! Sir, (quoth the Aunt) the house is haunted with them.* There it is, (reply'd Scriblerus) those are the bawds and pimps that go between a man and himself. Are there no civil Ladies, that tell him he dresses well, has a gentlemanly air, and the like? *Why truly Sir, my Nephew is not awkward* — Look you Madam, this is a misfortune to him: In former days these sort of lovers were happy in one respect, that they never had any Rivals, but of late they have all the Ladies so — Be pleased to answer a few questions more. Whom does he generally talk of? Himself, quoth the Aunt. Whose wit and breeding does he most commend? His own, quoth the Aunt.

I

Whom

Whom does he write letters to? Himself. Whom does he dream of? All the dreams I ever heard were of himself. Whom is he ogling yonder? Himself in his looking-glass. Why does he throw back his head in that languishing posture? Only to be blest with a smile of himself as he passes by. Does he ever steal a kiss from himself, by biting his lips? *Oh continually, till they are perfect vermillion.* Have you observ'd him to use Familiarities with any body? *With none but himself: he often embraces himself with folded arms, he claps his hand often upon his hip, nay sometimes thrusts it into — his breast.*

Madam, said the Doctor, all these are strong symptoms, but there remain a few more. Has this amorous gentleman presented himself with any Love-toys; such as gold Snuff-boxes, repeating Watches, or Tweezer-cases? those are things that in time will soften the most obdurate heart. *Not only so, (said the Aunt) but he bought the other day a very fine brilliant diamond Ring for his own wearing.* — Nay, if he has accep-
ted

ted of this Ring, the intrigue is very forward indeed, and it is high time for friends to interpose. Pray Madam, a word or two more—Is he jealous that his acquaintance do not behave themselves with respect enough? will he bear jokes and innocent freedoms? By no means; a familiar appellation makes him angry; if you shake him a little roughly by the hand, he is in a rage; but if you chuck him under the chin he will return you a box on the ear. —

Then the case is plain: he has the true Pathognomick sign of Love, *Jealousy*; for no body will suffer his mistress to be treated at that rate. Madam, upon the whole this Case is extreamly dangerous. There are some people who are far gone in this passion of self-love, but then they keep a *very secret Intrigue* with themselves, and hide it from all the world besides. But this Patient has not the least care of the Reputation of his Beloved, he is downright scandalous in his behaviour with himself; he is enchanted, bewitch'd, and almost

past cure. However let the following methods be try'd upon him.

First, let him *** *Hiatus.* ***

Secondly, let him wear a Bob-wig. Thirdly, shun the Company of flatterers, nay of ceremonious people, and of all Frenchmen in general. It would not be a miss if he travel'd over England in a Stage-coach, and made the Tour of Holland in a Track-scout. Let him return the Snuff-boxes, Tweezer-cases, (and particularly the Diamond Ring) which he has receiv'd from himself. Let some knowing friend represent to him the many vile Qualities of this Mistress of his: let him be shewn that her Extravagance, Pride, and Prodigality will infallibly bring him to a morsel of bread: Let it be prov'd, that he has been False to himself, and if Treachery is not a sufficient cause to discard a Mistress, what is? In short let him be made to see that no mortal besides himself either loves or can suffer this Creature. Let all Looking-glasses, polish'd Toys, and even clean Plates be removed from him,
for

for fear of bringing back the admired object. Let him be taught to put off all those tender airs, affected smiles, languishing looks, wanton tosses of the head, coy motions of the body, that mincing gait, soft tone of voice, and all that enchanting woman-like behaviour, that has made him the charm of his own eyes, and the object of his own adoration. Let him surprize the Beauty he adores at a disadvantage, survey himself naked, divested of artificial charms, and he will find himself a forked straddling Animal, with bandy legs, a short neck, a dun hide, and a pot-belly. It would be yet better if he took a strong purge once a week, in order to contemplate himself in that condition: at which time it will be convenient to make use of the Letters, Dedications, &c. abovesaid. Something like this has been observ'd by Lucretius and others to be a powerful remedy in the case of Women. If all this will not do, I must e'en leave the poor man to his destiny. Let him *marry himself*, and when he is condemn'd eternally to

himself, perhaps he may run to the next pond to get rid of himself, the Fate of most violent Self-lovers.

C H A P. XII.

How Martinus endeavoured to find out the Seat of the Soul, and of his Correspondence with the Free-Thinkers.

IN this Design of Martin to investigate the Diseases of the Mind, he thought nothing so necessary as an Enquiry after the *Seat* of the *Soul*; in which at first he labour'd under great uncertainties. Sometimes he was of opinion that it lodg'd in the Brain, sometimes in the Stomach, and sometimes in the Heart. Afterwards he thought it absurd to confine that sovereign Lady to one apartment, which made him infer that she shifted it according to the several functions of life: The Brain was her Study, the Heart her State-room, and the Stomach her Kitchen. But as he saw several Offices
of

of life went on at the same time, he was forc'd to give up this Hypothesis also. He now conjectured it was more for the dignity of the Soul to perform several operations by her little Ministers, the *Animal Spirits*, from whence it was natural to conclude, that she resides in different parts according to different Inclinations, Sexes, Ages, and Professions. Thus in Epicures he seated her in the mouth of the Stomach, Philosophers have her in the Brain, Soldiers in their Heart, Women in their Tongues, Fiddlers in their Fingers, and Rope-dancers in their Toes. At length he grew fond of the *Glandula Pinealis*, dissecting many Subjects to find out the different Figure of this Gland, from whence he might discover the cause of the different Tempers in mankind. He suppos'd that in factious and restless-spirited people he should find it sharp and pointed, allowing no room for the Soul to repose herself; that in quiet Tempers it was flat, smooth, and soft, affording to the Soul as it were an easy cushion. He was confirm'd in this by observing,

observing, that Calves and Philosophers, Tygers and Statesmen, Foxes and Sharppers, Peacocks and Fops, Cock-Sparrows and Coquets, Monkeys and Players, Courtiers and Spaniels, Moles and Misers, exactly resemble one another in the conformation of the *Pineal Gland*. He did not doubt likewise to find the same resemblance in Highwaymen and Conquerors: In order to satisfy himself in which, it was, that he purchased the body of one of the first Species (as hath been before related) at Tyburn, hoping in time to have the happiness of one of the latter too, under his Anatomical knife.

We must not omit taking notice here that these Enquiries into the *Seat* of the *Soul* gave occasion to his first correspondence with the society of *Free-Thinkers*, who were then in their infancy in England, and so much taken with the promising endowments of Martin, that they order'd their Secretary to write him the following Letter.

To

To the learned Inquisitor into Nature,
 MARTINUS SCRIBLERUS: *The*
Society of Free-Thinkers greeting.

Grecian Coffee-House, May 7.

IT is with unspeakable joy we have heard of your Inquisitive Genius, and we think it great pity that it should not be better employed, than in looking after that Theological Non-entity commonly call'd the *Soul*: Since after all your enquiries, it will appear you have lost your labour in seeking the Residence of such a Chimera, that never had being but in the brains of some dreaming Philosophers. Is it not *Demonstration* to a person of your Sense, that since *you cannot find it*, there is *no such thing*? In order to set so hopeful a Genius right in this matter, we have sent you an answer to the ill-grounded Sophisms of those crack-brain'd fellows, and likewise an easy *mechanical Explanation* of *Perception* or *Thinking*.

One of their chief Arguments is,
 that

that *Self-consciousness* cannot inhere in any system of Matter, because all matter is made up of several distinct beings, which never can make up one individual thinking being.

This is easily answer'd by a familiar instance. In every *Jack* there is a *meat-roasting* Quality, which neither resides in the Fly, nor in the Weight, nor in any particular wheel of the Jack, but is the result of the whole composition: So in an Animal, the *Self-consciousness* is not a real Quality inherent in one Being (any more than meat-roasting in a Jack) but the result of several Modes or qualities in the same subject. As the fly, the wheels, the chain, the weight, the cords, &c. make one Jack, so the several parts of the body make one Animal. As perception or consciousness is said to be inherent in this Animal, so is meat-roasting said to be inherent in the Jack. As sensation, reasoning, volition, memory, &c. are the several Modes of thinking; so roasting of beef, roasting of mutton, roasting of pullets, geese, turkeys, &c. are the several

several modes of meat-roasting. And as the general Quality of meat-roasting, with its several modifications as to beef, mutton, pullets, &c. does not inhere in any one part of the Jack; so neither does consciousness, with its several modes of sensation, intellection, volition, &c. inhere in any one, but is the result from the mechanical composition of the whole Animal.

Just so, the Quality or disposition in a Fiddle to play tunes, with the several modifications of this *tune-playing* quality in playing of Preludes, Sarabands, Jigs, and Gavotts, are as much real qualities in the Instrument, as the thought or the imagination is in the mind of the Person that composes them.

The Parts (say they) of an animal body are perpetually chang'd, and the fluids which seem to be subject of consciousness, are in a perpetual circulation; so that the same individual particles do not remain in the Brain; from whence it will follow, that the idea of Individual Consciousness must be constantly translated from one particle of
matter

matter to another, whereby the particle A, for example, must not only be conscious, but conscious that it is the same being with the particle B that went before.

We answer, this is only a fallacy of the imagination, and is to be understood in no other sense than that maxim of the English Law, that the *King never dies*. This power of thinking, self-moving, and governing the whole Machine, is communicated from every Particle to its immediate Successor; who, as soon as he is gone, immediately takes upon him the Government, which still preserves the Unity of the whole System.

They make a great noise about this Individuality: how a man is conscious to himself that he is the same Individual he was twenty years ago; notwithstanding the flux state of the Particles of matter that compose his body. We think this is capable of a very plain answer, and may be easily illustrated by a familiar example.

Sir John Cutler had a pair of black
worsted

worsted stockings, which his maid darn'd so often with silk, that they became at last a pair of silk stockings. Now supposing those stockings of Sir John's endued with some degree of Conscioufness at every particular darning, they would have been sensible, that they were the same individual pair of stockings both before and after the darning; and this sensation would have continued in them through all the succession of darnings; and yet after the last of all, there was not perhaps one thread left of the first pair of stockings, but they were grown to be silk stockings, as was said before.

And whereas it is affirm'd, that every animal is conscious of some individual self-moving, self-determining principle; it is answer'd, that as in a House of Commons all things are determin'd by a *Majority*, so it is in every Animal system. As that which determines the House is said to be the reason of the whole assembly; it is no otherwise with thinking Beings, who are determin'd by the greater force of several particles;

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which

which, like so many unthinking Members, compose one thinking System.

And whereas it is likewise objected, that Punishments cannot be just that are not inflicted upon the same individual, which cannot subsist without the notion of a spiritual substance. We reply, that this is no greater difficulty to conceive, than that a Corporation, which is likewise a flux body, may be punished for the faults, and liable to the debts, of their Predecessors.

We proceed now to explain, by the structure of the Brain, the several Modes of thinking. It is well known to Anatomists that the Brain is a *Congeries* of Glands, that separate the finer parts of the blood, call'd Animal Spirits; that a Gland is nothing but a canal of a great length, variously intorted and wound up together. From the Arietadion and Motion of the Spirits in those Canals, proceed all the different sorts of Thoughts: Simple Ideas are produced by the motion of the Spirits in one simple Canal: when two of these Canals disembody themselves
into

into one, they make what we call a Proposition; and when two of these propositional Channels empty themselves into a third, they form a Syllogism, or a Ratiocination. Memory is perform'd in a distinct apartment of the brain, made up of vessels similar, and like situated to the ideal, propositional, and syllogistical vessels, in the primary parts of the brain. After the same manner it is easy to explain the other modes of thinking; as also why some people think so wrong and perversely, which proceeds from the bad configuration of those Glands. Some for example, are born without the propositional or syllogistical Canals; in others that reason ill, they are of unequal capacities; in dull fellows, of too great a length, whereby the motion of the spirits is retarded; in trifling genius's, weak and small: in the over-refining spirits, too much intorted and winding; and so of the rest.

We are so much persuaded of the truth of this our Hypothesis, that we have employ'd one of our Members, a

great Virtuoso at Nuremberg, to make a sort of an Hydraulick Engine, in which a chimical liquor resembling Blood, is driven through Elastick channels resembling Arteries and veins, by the force of an Embolus like the heart, and wrought by a pneumatick Machine of the nature of the lungs, with ropes and pullies, like the nerves, tendons and muscles: And we are perswaded that this our artificial Man will not only walk, and speak, and perform most of the outward actions of the animal life, but (being wound up once a week) will perhaps reason as well as most of your Country Parsons.

We wait with the utmost impatience for the honour of having you a Member of our Society, and beg leave to assure you that we are, &c.

What return Martin made to this obliging Letter we must defer to another occasion: let it suffice at present to tell, that Crambe was in a great rage at them, for stealing (as he thought) a hint from his *Theory of Syllogisms*, without

out doing him the honour so much as to mention him. He advis'd his Master by no means to enter into their Society, unless they would give him sufficient security, to bear him harmless from any thing that might happen after this present life.

K 3 CHAP.

C H A P. XIV.

The DOUBLE MISTRESS.

N. B. *The style of this Chapter in the Original Memoirs is so singularly different from the rest, that it is hard to conceive by whom it was penn'd. But if we consider the particular Regard which our Philosopher had for it, who expressly directed that not one Word of this Chapter should be alter'd, it will be natural to suspect that it was written by himself, at the Time when Love (ever delighting in Romances) had somewhat tinctur'd his Style; and that the Remains of his first and strongest Passion gave him a Partiality to this Memorial of it. Thus it begins.*

BUT now the successful Course of the Studies of Martin was interrupted by Love: Love, that unnerves the Vigour of the Hero, and softens the

the Severity of the Philosopher. It chanced, that as Martin was walking forth to inhale the fresh breeze of the Evening, after the long and severe Studies of the day, and passing through the Western Confines of the famous Metropolis of Albion, not far from the proud Battlements of the Palace of Whitehall, whose walls are embraced by the silver Thames; his eyes were drawn upwards by a large square piece of Canvas, which hung forth to the view of the passing Citizens. Upon it was pourtrayed by some accurate pencil, the Lybian Leopard more fierce than in his native Defart; the mighty Lion, who boasted thrice the bulk of the Nemæan monster; before whom stood the little Jackall, the faithful spy of the King of beasts: Near these was placed, of two Cubits high, the black Prince of Monomotapa; by whose side were seen the glaring Cat-a-mountain, the quill-darting Porcupine, and the Man-mimicking Manteger. Close adjoining to this, hung another piece of Canvas on which was display'd the pourtrait of two Bohemian

hemian Damsels, whom Nature had as closely united as the ancient Hermaphroditus and Salmacis ; and whom it was as impossible to divide, as the mingled waters of the gentle Thames and the amorous Isis. While Martin stood in a meditating posture, feasting his eyes on this Picture, he heard on a sudden the sonorous notes of a Clarion, which seem'd of the purest crystal : In an instant the passing multitude flock'd to the sound, as when a Drum summons the straggling soldiers to the approaching Battle. The youthful Virtuoso, who was in daily pursuit of the Curiosities of Nature, was immediately surrounded by the gazing throng. The doors, for ever barr'd to the pennyless populace, seem'd to open themselves at his producing a silver Six-pence, which (like Æneas's golden bough) gain'd him admission into that Scene of Wonders. He no sooner enter'd the first apartment, but his nostrils were struck with the scent of Carnage ; broken Bones and naked Carcasses bestrow'd the floor. The majestick Lion rous'd
from

from his bed, and shook his brindled Mane; the spotted Leopard gnash'd his angry teeth, and walking to and fro, in indignation rattled his chains. Martin with infinite pleasure heard the History of the several Monsters, which was courteously open'd to him by a Person of a grave and earnest mien; whose frank behaviour and ready answers discover'd him to have been long conversant with different Nations, and to have journey'd through distant Regions. By him he was informed, that the Lion was hunted on the hills of Lebanon, by the Bascha of Jerusalem; that the Leopard was nurs'd in the uninhabited woods of Lybia; the Porcupine came from the kingdom of Prester-John, and the Manteger was a true descendant of the celebrated Hanniman the Magnificent. Sir, said Mr. Randal (for that was the name of the Master of the Show) the whole World cannot match these prodigies: twice have I sail'd round the Globe; these feet have travers'd the most remote and barbarous nations; and I can with
conscience

conscience affirm, that not all the Deserts of the four Quarters of the Earth furnish out a more compleat sett of Animals than what are contain'd within these walls. Friend, (answer'd Martin) bold is thy Assertion, and wonderful is the knowledge of a Traveller. But did'st thou ever risque thy self among the *Scythian Canibals, or those wild men of Abarimon, who walk with their feet backwards? hast thou ever seen the Sciopi, so called because when laid supine, they shelter themselves from the Sun-beams with the shadow of their feet? canst thou procure me a Troglodyte footman, who can catch a Roe at his full speed? hast thou ever beheld those Illyrian damsels who have two sights in one eye, whose looks are poisonous to males that are adult? hast thou ever measur'd the gigantick Ethiopian, whose stature is above eight cubits high, or the sesquipedalian Pigmey? hast thou ever seen any of the Cynocephali, who have the
head

* Pliny lib. 7. cap. 2.

head and voice of a Dog, and whose
 * milk is the only true specifick for
 Consumptions? Sir (reply'd Mr. Randal) all these have I beheld, upon my honour, and many more which are set forth in my Journal: As for your dog-fac'd men, they are no other than what stands before you; that is naturally the fiercest, but by art the tamest Manteiger in the world. That word (replies Martin) is a corruption of the † Mantichora of the Ancients, the most noxious Animal that ever infested the earth; who had a Sting above a cubit long, and would attack a rank of armed men at once, flinging his poisonous darts several miles around him. Canst thou inform me whether the Boars grunt in Macedonia? Canst thou give me a Certificate that the Lions in Africa are afraid of the scolding of Women? hast thou ever heard the sagacious Hyæna counterfeit the voice of a shepherd, imitate the vomiting of a man

* Pliny 16.

† Ælian. lib. 4. cap. 2.

Pliny lib. 11. cap. 51.

Pliny lib. 8. cap. 30.

lib. 8. cap. 25.

Ælian lib. 3. cap. 42. Ælian. lib. 1. cap. 49. Ælian. lib 1. cap. 2.

man to draw the dogs together, and ev'n call a shepherd by his proper name? Your Crocodile is but a small one, but you ought to have brought with him the bird Trochilos that picks his teeth after dinner, at which the silly animal is so pleased, that he gapes wide enough to give the Ichneumon, his mortal enemy, an entrance into his belly. Your modern Ostriches are dwindled to meer Larks in comparison with those of the Ancients; theirs were equal in stature to a man on horseback. Alas! we have lost the chaste bird Porphyriion! the whole Race was destroy'd by Women, because they discover'd the infidelity of wives to their husbands. The Merops too is now no where to be found, the only bird that flew backward by the tail. But say, canst thou inform me, what Dialect of the Greek is spoken by the birds of Diomedes' island? for it is from them only we can learn the true pronunciation of that ancient language.—Mr. Randal made no satisfactory answer to these demands, but harangued chiefly upon modern Monsters,

sters, and seem'd willing to confine his instances to the Animals of his own collection, pointing to each of them in order with his Rod.

After Martin had satisfy'd his curiosity here, he was conducted into another Apartment. Just at the entrance of the door appear'd a Negroe Prince. His habiliments bespoke him royal; his head was crown'd with the feather of an Ostrich, his sable feet and legs were interlaced with Purple and Gold, spangled with the Diamonds of Cornwall, and the precious stones of Bristol. Though his stature was of the lowest, yet he behav'd himself with such an Air of Grandeur, as gave evident tokens of his Regal Birth and Education. He was mounted upon the least Palfrey in the Universe; a Palfrey whose natural Beauty stood not in need of those various colour'd Ribbons which braided his Mane, and were interwoven with his Tail. Again the chrystal Clarion sounded, and after several courteous speeches between the black Prince and Martin, our youthful Philosopher

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walk'd

walk'd into the midst of the room, to bless his sight with the most beautiful Curiosity of Nature. On a sudden enter'd at another door the two Bohemian Sisters, whose common parts of Generation, had so closely ally'd them, that Nature seem'd here to have conspired with Fortune, that their lives should run in an eternal Parallel.

The Sun had twice eight times perform'd his annual course, since their Mother brought them into the world with double pangs. Lindamira's eyes were of a lively blue; Indamora's were black and piercing. Lindamira's cheeks might rival the blush of the morning; in Indamora the Lilly overcame the Rose. Lindamira's tresses were of the paler Gold, while the locks of Indamora were black and glossy as the Plumes of a Raven.

How great is the power of Love in human breasts! In vain has the Wise man recourse to his Reason, when the insinuating Arrow touches his heart, and the pleasing poison is diffused through his veins. But then how violent,

MARTINUS SCRIBLERUS. III

lent, how transporting must that passion prove, where not only the Fire of Youth, but the unquenchable Curiosity of a Philosopher, pitch'd upon the same object! For how much soever our Martin was enamour'd on her as a beautiful Woman, he was infinitely more ravish'd with her as a charming Monster. What wonder then, if his gentle Spirit, already humaniz'd by a polite Education to receive all soft impressions, and fired by the sight of those beauties so lavishly expos'd to his view, should prove unable to resist at once so pleasing a Passion, and so amiable a Phænomenon?

Martin, who felt the true emotions of Love, blush'd that the Object of his flame should be so openly prostituted to vulgar eyes. And though he had been permitted to peruse her most secret charms, yet his honourable passion was so strong, that it ran into the extreme of bashfulness ; so that at the first interview he made no Overtures of his Love. Pensive he return'd, and flinging himself on his Couch, pass'd

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away

away the tedious hours of the night in the utmost Inquietude. The rushy Taper afforded a glimm'ring light, by which he contemplated the tender lines of Ovid; but alas! his Remedy of Love was no cure for our unhappy Lover's Anxiety! He closed the amorous volume, sigh'd, and casting his eyes around on the Books that adorned his room, broke forth in this pathetic Apostrophe.

O ye Spirits of Antiquity, who yet live in those sacred leaves! why do I make you conscious of my shame? Yet why should I depreciate the noble Passion of Love, and call it Shame? your Heroes have felt it, your Poets and Orators have prais'd it. Were I enamour'd on some gaudy Virgin, did I doat on vulgar Perfection, the Lustre of an Eye, or the Rose of a Cheek; with reason might I blush before you, most learned Inquisitors into Nature! most reverend Pliny, Ælian, and Aldrovandus! Yet sure you cannot disapprove of this, which is no wanton Passion, but excited by so unparallel'd a Production;

Production ; a flame, that may not only justify itself to the Severity of a Philosopher, but even to the Avarice of a Parent ; since she who causes it carries a most plentiful Fortune in the sole Exhibition of her person. Heavens ! how I wonder at the Stupidity of mankind, who can affix the opprobrious Name of Monstrosity to what is only Variety of Beauty, and a Profusion of generous Nature ? If there are charms in one face, one mouth, one body ; if there are charms in two eyes, two breasts, two arms ; are they not all redoubled in the Object of my Passion ? What tho' she be the common Gaze of the multitude, and is follow'd about by the stupid and ignorant ; does she not herein resemble the greatest Princes, and the greatest Beauties ? only with this difference, that her Admirers are more numerous, and more lasting.

Thus sigh'd he away the melancholy Night ; but no sooner had Aurora, with blushes in her cheeks (as conscious that she was just risen from the embraces of Tithon) advanc'd through

the purple gates of the east, but Martin rose: He rose indeed, but Melancholy, the companion of his slumbers, rose and wak'd with him. This was the first day that he amused himself with the gaudy Ornaments of the body; that with secret pleasure he contemplated his Face, and the symmetry of his limbs in a looking-glass. And now forsaking his solitary apartment, he walked directly to the habitation that confined the Object of his desires. But as it is observ'd that the Curious never wander into the City to indulge their thirst of knowledge 'till about the hours of eleven or twelve; the Morning has ever been the season of Repose for all those Animals, who (trapp'd by the frauds of Men) have been oblig'd to change their Woods and Wildernesses for Lodgings in Cities at the rate of four shillings a week. Therefore Martin at this early hour was neither saluted by the sound of the Trumpet, nor were his eyes feasted as before with the pleasing picture of his Mistress; but he walked to and fro before the
the

the door with folded arms, from the hour of five to eleven, humming in a low and melancholy tune.

The Trumpet no sooner sounded, but his heart leapt for joy, and a second six-pence gain'd him a second admittance into her apartment. Yet this day also, he only own'd his Passion in the language of his Eyes: But alas! this language is only understood by those that love, and Lindamira remain'd still ignorant of his Passion.

In the mean time it was no small cause of wonder to Mr. Randal, that this Gentleman should come every day to behold the same show. He, no less covetous than the Guardian of a rich Heiress, entertain'd a suspicion that Martin had a design of stealing the Ladies. He thereupon issued out strict Orders, not to admit our Lover on any pretence whatsoever. What Torments must this occasion in the raging fever of Love! Martin had now recourse to Stratagem, and by a Bribe (which often even the Ermine and Scarlet Robe cannot resist) gain'd the Dwarf who
kept

kept the gates of the Show-room, to promote his Amour. He promis'd to convey a Letter to Lindamira the same evening, if he would bring it him when darkness favour'd his design, at the apartment next the Monsters. Martin overjoy'd, hasted home, and after having consulted all the Authors that treat of Love, compos'd his Billet-doux, and at the time appointed went to entrust it to the hands of his Confident. Softly he stole up stairs, approach'd the door, and gave a gentle rap; when on a sudden a small hand was thrust through a little hole at the bottom of the door, whence issued an unintelligible, squeaking voice. Martin concluding it to be the Signal, delivered his Epistle, and made his retreat unobserv'd. He was no sooner retir'd, but Mr. Randal enter'd, and (as it was his usual custom before he went to bed) took a view if all were safe in the Show-room. At his coming in, he saw his Monkey exceedingly busy in picking the Seal-wax by little bits from a Letter, which he turn'd over and over

ver with infinite satisfaction. Mr. Randal, not thinking it a breach of honour to pry into the secrets of his own family, took the Letter from him, and read as follows.

To the most amiable LINDAMIRA,

WHile others, O darling of Nature, look upon thee with the eyes of Curiosity, I behold thee with those of Love. Since I have been struck with thy most astonishing Charms, how have I call'd upon Nature to make a new head, new arms, and a new body to sprout from this single Trunk of mine, and to double every member, so to render me a proper Mate for so lovely a Pair! but think to how little purpose it will be for thee to stay till Nature shall form another of thy kind! In such beauties she exhausts her whole art, and cannot afford to be prodigal. Ages must be numbred, nay perhaps some Comet may vitrify this Globe on which we tread, before we behold a Castor
and

and a Pollux resembling the beauteous Lindamira and Indamora. Nature forms her wonders for the Wise, and such a Master-piece she could design for none but a Philosopher. Cease then to display those beauties to the prophane Vulgar, which were created to crown the desires of

Your Passionate Admirer,

MARTINUS SCRIBLERUS.

The Dwarf enter'd as he was reading the Letter, and perceiving his Master mov'd with passion, immediately fell on his knees and confess'd the whole affair. Mr. Randal bent on revenge, caused him to hasten to Martin's house, with assurances that Lindamira had read his Letter with infinite satisfaction, and conjured him that he would immediately favour her escape. Martin overjoy'd at the news, flew thither on the Wings of Love. The perfidious Dwarf conducted him up stairs in the dark, gently open'd the door, and

and bad him enter. How happy was Martin in that instant, who thought of nothing but leaping into the four soft arms of his Mistress! when lo, on a sudden he saw at the further end of the Room two glitt'ring balls of Fire, which roll'd to and fro in a most terrible manner. Immediately his ears were invaded with horrid hissings and spitings, the balls of Fire drew nearer him, and the noise redoubled as he approach'd. Our Philosopher bold and resolute with love, ventur'd towards it; when all at once he perceiv'd something grasp him hard by the throat, and fix as it were sharp lances in his cheek, so that blood trickled amain down his chin. Thrice Martin essay'd to free himself, but vain were all his endeavours: till at length, to save his life, he was forced to betray his Intrigue, and alarm the house with reiterated cries of Murder. The apartment of the Bohemian Beauties being the adjoining Room, they were the first that enter'd with a light to his assistance. Martin all bloody as he was, a most fierce Cat-a-mountain

tain hanging at his chin, (which Mr. Randal had maliciously placed there on purpose) at the sight of Lindamira forgot his distress. Ah, my Love! (he cry'd) how like is thy fate to that of Thisbe! who staying but a moment too late, found, as she thought, her miserable Lover torn in pieces by a Savage beast! The affrighted Damsels shriek'd aloud, Mr. Randal with all his Retinue rush'd into the room, and now every hand conspired to free his under-jaw from the sharp teeth of the enraged-Monster. But the Lady, whose heart melted at the piteous Spectacle, was so zealous in this office of Humanity, that the Cat-a-mountain, provok'd at her good-natur'd diligence, leap'd furiously on her, and wounded three of her hands and her two noses, to such a barbarous degree that she was not fit to be shown publicly for the space of three weeks. The generous Lover, more wounded at this Spectacle than at all the scratches he had himself receiv'd, charg'd the monster again with the utmost Intrepidity, and rescued his mangled Mistress.

Then

Then (having taken her by the hand, and given it a gentle grasp) he retreated with his eye fixed upon her, and just as he left the room (in a low and tender Accent) thus breath'd forth his Soul. *Behold, all this have I suffered for you.*

Such, and so modest was the first Declaration of Love, made on this eminent occasion by our youthful Philosopher. Nor was it ungently receiv'd by the simple and innocent Lindamira; who hitherto unus'd to the soft Protections of adoring Slaves, had rather been wonder'd at than belov'd; and receiv'd but imperfect notions of that tender language, from the Addresses only of the black Prince or the Dwarf.

Martin, notwithstanding this unfortunate adventure, still pursued his wishes. His Letters were now no more intercepted. Lindamira read them, and behav'd like other courteous dames when they receive those amorous Testimonials; conceal'd them from her Guardian, and return'd the most engaging answers. In short, she

M

was

was so far captivated, as to resolve no longer to be gaz'd at like a publick Beauty in her own Assembly; but retire from the world, and become the virtuous Mistress of a Family.

But Fate had so ordain'd, that Martin was not more enamoured on Lindamira, than Indamora was on Martin. She, jealous that her Sister had the greatest share in this conquest, resented that an equal application had not been made to herself. She teiz'd Lindamira to such a degree on this subject, as made her promise to see Martin no more. But then again might Indamora be deem'd the unhappiest of Women, whom her Passion and Imprudence had robb'd of the sight of her Lover. Yet shame caused her to conceal those anxieties from her Sister. And let the Reader judge how unhappy the Nymph must be, who was even depriv'd the universal Relief of a *Soliloquy*. However, thus she thought, without being allow'd to tell it to any Grove or purling Stream.

Wretched

Wretched Indamora ! if Lindamira must never more see Martin, Martin shall never again bless the eyes of Indamora : Yet why do I say wretched ? since my Rival can never possess my Lover without me. The pangs that others feel in Absence, from the thought of those Joys that bless their Rivals, can never sting thy bosom ; nor can they mortify thee by making thee a Witness, without giving thee at the same time a share of their Endearments. Change then thy proceeding, Indamora ; thy Jealousy must act a new and unheard-of part, and promote the interest of thy Rival, as the only way to the enjoyment of thy Lover.

From that moment she studied by all methods to advance her Sister's Amour, and in that her own. And thus there appeared in these three Lovers as extraordinary a Conjunction of Passions as of Persons : Love had reconcil'd himself to his mortal foes, to Philosophy in Martin, and to Jealousy in Indamora.

M 2 And

And now flourish'd the Amour of Martin; Success even prevented his wishes; the Marriage was agreed on, and the day appointed. Sunday was the time when Mr. Randal's Absence favour'd their hopes, who never on that day, omitted taking the fresh air in the fields: The key of the door he always took with him. *Crambe* was ready laid at a convenient distance, who accommodated them with a ladder of ropes. The ladder was thrown up, and the Signal given at the window. *Lindamira* hasten'd to the Alarm of Love, when behold a new Disaster! As she was getting out of the window, the weight of her body on one side, and that of *Indamora's* on the other, unluckily caused them to stick in the mid-way: *Lindamira* hung with her coats stript up to the navel without, and *Indamora* in no less immodest posture within. The *Manteger*, who for his gentleness was allowed to walk at large in the house, was so heighten'd at this sight, that he rush'd upon *Indamora* like a barborous Ravisher. *Indamora* cry'd

ery'd aloud for help. Martin flew to revenge this insolent attempt, of a Rape on his wedding-day. The lustful Monster, driv'n from our double Lucrece, fled into the middle of the room, pursued by the valorous and indignant Martin. Three times the hot Mante-ger, frightened at the furious menaces of his Antagonist, made a circle round the chamber, and three times the swift-footed Martin pursued him. He caught up the *Horn* of a *Unicorn*, which lay ready for the entertainment of the curious spectator, and brandishing it over his head in airy circles, hurl'd it against the hairy son of Hanniman; who wrinkling his brown forehead, and gnashing his teeth in indignation, stoop'd low: The horny Lance just raz'd his left shoulder, and stuck into the tapestry hangings. Provok'd at this the grinning Offspring of Hanniman caught up the pointed *Horn* of an *Antelope*, and aim'd a blow against his undismay'd Adversary. Our heroic Lover, who held his hat before him like a shield, receiv'd the weapon full on

the Crown; it pierc'd the beaver, and gave a small rent to his breeches. Then the human Champion flung with mighty violence the hinder *foot* of an *Elk*, which hit the bestial Combatant full on the nether jaw. He reel'd, but soon recovering, and his skill in war lying rather in the close fight than in projectile weapons, he endeavour'd to close with him: Forthwith assailing him behind unawares, he clamber'd up his back, and pluck'd up by the roots a mighty grasp of hair—but Martin soon dismounted him, and kept him at a distance. Love not only inspired his breast with Courage, but gave double strength to his sinews; he heav'd up the *hand* of a prodigious *Sea-Monster*; which when the chatt'ring Champion beheld, he no less furious, wielded the pond'rous *Thigh-bone* of a *Giant*. And now they stood oppos'd to each other, like the dread Captain of the sevenfold Shield and the redoubted Hector. The Thigh-bone miss'd its aim; but the hand of the Sea-Monster descended directly on the head of
the

the Sylvian Ravisher. The Monster chatter'd horribly; he stretch'd his quiv'ring limbs on the floor; and eternal sleep lock'd fast his eyelids.

The Lady from the window, like another Helen from the Trojan wall, was witness of the Combat caused by her own beauty. She saw with what gracefulness her Hero enter'd the Lists, admir'd his activity and courage in the combat, and was a joyful witness of his Triumph: She gave a spring from the window, and with open arms and legs embraced the neck and shoulders of her Champion. Our Philosopher receiv'd her with his face turn'd modestly from her, and in that manner convey'd her into the street. He call'd a Chair with all haste, but no chairman would take her; which oblig'd him to bear his extraordinary burden till he found a Coach, in which he carried her off, and was happily united to her that very evening, by a Reverend Clergyman in the Fleet, in the holy Bands of Matrimony.

C H A P.

C H A P. XV.

Of the strange, and never to be paralleld Procefs at Law upon the Marriage of Scriblerus, and the Pleadings of the Advocates.

BUT *Nemesis*, who delights in traversing the best-laid designs of Cupid, maliciously contrived the means to make these three Lovers unhappy. No sooner had the Master of the Show receiv'd notice of their flight, but he seiz'd on the Bohemian Ladies by a *Warrant*; and not content with having recover'd the Possession of them, resolv'd to open all the Sluices of the *Law* upon Martin. So he instantly went to Council to advise upon all possible methods of revenge.

The first point he proceeded on was the *Property* of his Monster, and the question propounded was, (1) “Whether

1 An Servi possint invitis Dominis Matrimonium contrahere?

“ther Slaves could marry without the
“consent of their Master?” To this
he was answer’d in the Affirmative,
but told at the same time, “That (2)
“the Marriage did not exempt them
“from Servitude.”

This put him in no small hopes of
having Martin added to his *Show*, and
acquiring a property in his *Bodily issue*
by the Ladies. But his joy was soon
dash’d, when he was inform’d, that
since Martin was a Free Man, (3)
“The children must follow the con-
“dition of the Father: or, that in-
“deed, if they were to follow that of
“their Mother, the Case would be the
“same, there being no slavery in Eng-
“land.”

Then his Counsel judg’d it more ad-
viseable to plead for a *Dissolution* of the
Marriage, upon the impossibility of
Conjugal dues in the Wife. But then
the *Canon Law* allow’d a *Triennal Co-
habitation*, which entirely ruin’d this
Project

2 *An Servus Matrimonio eximitur a Domini obsequio?*

3 *An Liberi sequuntur conditionem Patris, an Matris?*

Project also. Besides it was evident by the same Law, that "Monstrosity could not incapacitate from Marriage," witness the Case of Hermaphrodites, who are allow'd "*Facultatem Conjugii*," provided they *make Election* before the *Parish Priest*, in *what sex* they will act, and take an Oath never to perform in the other capacity." (1)

It was next consulted whether Martin should not be permitted to *take away* his Wife? since upon his so doing he might be sued for a *Rape* upon the body of her *Sister*, there being plainly the *four conditions* of a (2) *Rape*." But then again they consider'd, that Martin might answer he claim'd nothing but his own; and if another person had fix'd herself to his Wife, he must not for that cause be debarr'd the use of his Property.

Yet still, upon the same head of Martin's possessing his spouse, a Suit might be devis'd in the name of *Lindamira*,

¹ Sanchez. Hostiens. Sylvest.

² *Violentia, Causa Libidinis, Transgressio ad Locum, Mulier honesta.*

damira, on this account; (3) That a
 " *Wife* was not oblig'd to live with a
 " *Concubine*, and such her Sister Inda-
 " mora must be accounted to Martin
 " from the common (4) Proofs." To
 this too it was reply'd, that the Law
 order'd the *Wife* to *reside* with the *Hus-*
band if there were sufficient security
 given to expel the *Concubine*. So
 Martin might say he was ready to ac-
 complish his part of the Covenant, if
 his wife would perform hers, and con-
 sent to the (5) Incision. But this be-
 ing an impossibility on the side of the
Wife, it could no way be exacted of
 the *Husband*.

At length Mr. Randal, being vext at
 the heart, to have been so long and so
 quaintly disappointed, determin'd to
 commence a Suit against Martin for
Bigamy and *Incest*. Mean while he
 left no Artifice or Address untry'd to
 perplex

3 *Uxor non tenetur vivere cum viro Concubinam te-
 nente.*

4 *Tactus, amplexus, cohabitatio.*

5 *An Uxor tenetur Incisionem pati?* Sanchez de Ma-
 trimonio.

perplex the unhappy Philosopher: He even contriv'd with infinite cunning, to alienate Indamora's affections from him; and debauch'd her into an Intrigue with a Creature, of his own, the black Prince; whom he secretly caus'd to marry her, while her Sister was *asleep*.

Hereupon Martin was reduc'd to turn *Plaintiff*, and commenc'd a Suit in the *Spiritual Court* against the black Prince, for Cohabitation with his said wife. He was advis'd to insist upon a new Point, (*viz.*) "That Lindamira and Indamora *together* made up but *one* lawful wife."

The Monster-master, further to distress Martin, forc'd Lindamira to petition for Aliment, *lite pendente*: which was no sooner allow'd her by the Court, but he oblig'd her to alledge, that "it was not sufficient to maintain both herself and her Sister; and if her Sister perish'd, she could not live with the dead body about her."

Martin now began to repent that he had not executed a resolution he formerly conceiv'd, of marrying *Crambe* to

to Indamora, as an Expedient to have made all secure. Moreover, it was insisted on, that the other also had a right to *Aliment*, “ because if Martin’s “ Wife should prove with child, the “ said Sister must necessarily perform “ the *Offices* of a *wife*, in contributing “ to the *Nutrition* and *Gestation* of the “ said child.” A Jury of Physicians being impannel’d, declar’d, that as to Nutrition they were doubtful, whether any blood of Lindamira circulated through Indamora : But as to Gestation, it was evidently true. And upon this, Martin was order’d to allow Aliment to both, the Black Prince appearing *insolvent*.

Then the Court proceeded to the Trial. And as both the Cause and the Pleadings are of an extraordinary Nature, we think fit here to insert them at length.

Dr. Penny-feather thus pleaded for Martinus Scriblerus the Plaintiff.

N

Dr.

Dr. PENNY-FEATHER.

“ I appear before your Honour in
“ behalf of Martinus Scriblerus, Batch-
“ elor of Phyfick, in a Complaint a-
“ gainst Ebn-Hai-Paw-Waw, com-
“ monly called the black Prince of
“ Monopotapa ; Inasmuch as the said
“ Ebn-Hai-Paw-Waw, hath malici-
“ ously, forcibly, and unlawfully seiz'd,
“ ravish'd, and detain'd Lindamira-In-
“ damora, the wife of the said Martin,
“ and the body of the said Lindamira-
“ Indamora, from time to time ever
“ since, hath wickedly, leudly, and
“ indecently us'd, handled, and evil
“ entreated. And in order to make
“ this his Villainy more lasting, hath
“ presum'd to marry this our Wife,
“ pretending to give his wickedness the
“ Sanction of a Law. And forasmuch
“ as the Adulterer doth not deny the
“ fact, but insists upon his said Mar-
“ riage as lawful, we cannot open the
“ Case more plainly to your Honour,
“ than by answering his Reasons,
“ which indeed, to mention, is to
“ confute. “ He

“ He maintains no less an absurdity
 “ than this, that *One* is *Two*; and that
 “ Lindamira-Indamora, the individual
 “ wife of the Plaintiff, is not one, but
 “ two Persons: And that the said Ebn-
 “ Hai-Paw-Waw is not marry’d to
 “ Lindamira, the wife of the said
 “ Martin, but to his own lawful wife
 “ Indamora, another individual Person
 “ distinct from the said Lindamira,
 “ tho’ join’d to her by a strong Liga-
 “ ment of Nature.

In answer whereunto, we shall prove
 three things: “ *First*, that the said
 “ Lindamira-Indamora, now our law-
 “ ful wife, makes but one individual
 “ person.

“ *Secondly*, that if they made two
 “ individual persons, yet they consti-
 “ tute but one wife.

“ *Thirdly*, that supposing they made
 “ two individual persons, and two
 “ wives, each lawfully marry’d to her
 “ own husband, yet Prince Ebn-Hai-
 “ Paw-Waw hath no right to detain
 “ Lindamira our lawfully wedded wife,

“ on pretence of being marry'd to In-
 “ damora.

As to the first point: “ It will be
 “ necessary to determine the *constituent*
 “ *Principle and Essence of Individuality*,
 “ which in respect of mankind, we take
 “ to be one simple identical soul, in
 “ one simple identical body. The in-
 “ dividuality, sameness, or identity of
 “ the body, is not determin'd (as some
 “ vainly imagine) by one head, and a
 “ certain number of arms, legs, and
 “ other members; but in one simple,
 “ single *ἄνθρωπος*, or member of Gene-
 “ ration.

“ Let us search Profane History,
 “ and we shall find Geryon with three
 “ heads, and Briareus with an hundred
 “ hands. Let us search Sacred Histo-
 “ ry, and we meet with one of the
 “ sons of the Giants with six Fingers
 “ to each Hand, and six Toes to each
 “ Foot; yet none never accounted
 “ Geryon or Briareus more than one
 “ Person: and give us leave to say, the
 “ wife of the said Geryon would have
 “ had a good action against any women
 “ who

“ who should have espous’d themselves
 “ to the two other heads of that Mo-
 “ narch. The Reason is plain ; be-
 “ cause each of these having but one
 “ simple *ἁπλοῦς*, or one member of Ge-
 “ neration, could be look’d upon but
 “ as one single person.

“ In conformity to this, when we
 “ behold this one member, we distin-
 “ guish the Sex, and pronounce it a
 “ *Man*, or a *Woman* ; or, as the La-
 “ tins express it, *unus Vir, una Mulier,*
 “ *une Homme, une Femme, One Man,*
 “ *One Woman.* For the same Reason
 “ Man and Wife are said to be one
 “ Flesh, because united in that part
 “ which constitutes the Sameness and
 “ Individuality of each sex.

“ And as where there is but one
 “ Member of Generation, there is but
 “ one Body, so there can be but one
 “ Soul ; because the said Organ of Ge-
 “ neration is the Seat of the Soul ; and
 “ consequently where there is but one
 “ such Organ, there can be but one
 “ Soul. Let me here say without in-
 “ jury to truth, that no Philosopher,

“ either of the past or present age,
“ hath taken more pains to discover
“ where the Soul keeps her residence,
“ than the Plaintiff, the learned Mar-
“ tinus Scriblerus: And after his most
“ diligent enquiries and experiments,
“ he hath been verily persuaded, that
“ the Organ of Generation is the true
“ and only *Seat of the Soul*. That this
“ part is seated in the middle, and near
“ the Center of the whole Body, is
“ obvious to your Honour’s view.
“ From thence, like the Sun in the
“ Center of the world, the Soul dis-
“ penses her warmth and vital influ-
“ ence: Let the Brain glory in the
“ Wisdom of the aged, the Science of
“ the learned, the Policy of the states-
“ man, and the Invention of the witty;
“ the accidental Amusements and E-
“ manations of the Soul, and mortal
“ as the Possessors of them! It is to
“ the Organs of Generation that we
“ owe Man himself; there the Soul is
“ employ’d in works suitable to the
“ Dignity of her Nature, and (as we
“ may

“ may say) sits brooding over ages ye
 “ unborn.

“ We need not tell your Honour,
 “ that it has been the opinion of many
 “ most learned Divines and Philoso-
 “ phers, that the Soul, as well as Bo-
 “ dy, is produc’d *Ex Traduce*. This
 “ doctrine has been defended by argu-
 “ ments irrefragable, and accounts for
 “ difficulties, without it, inexplicable.
 “ All which arguments conclude with
 “ equal strength, for the Soul’s being
 “ seated in the Organs of Generation.
 “ For since the whole man, both Soul
 “ and Body, is *there* form’d, and since
 “ nothing can operate but where it *is*,
 “ it follows that the Soul must reside
 “ in that individual place, where she
 “ exerts her generative and plastick
 “ Powers.

“ This our Doctrine is confirm’d by
 “ all those Experiments, which con-
 “ spire to prove the absolute Dominion
 “ which that part hath over the whole
 “ Body. We see how many Women,
 “ who are deaf to the persuasions of
 “ the Eloquent, the insinuations of the
 “ Crafty,

“ Crafty, and the threats of the Im-
“ perious, are easily govern’d by some
“ poor Logger-head, unfurnish’d with
“ the least art, but that of making
“ immediate application to this *Seat*
“ *of the Soul*. The impressions made
“ by the Ear are so distant, and trans-
“ mitted thro’ so many windings, that
“ they lose their Energy: But your
“ Honour, by immediately applying
“ to the Organ of Generation, acts like
“ a bold and wise Petitioner, who goes
“ strait to the *very Throne and Judg-*
“ *ment-Seat* of the Monarch.

“ And whereas it is objected, that
“ here are *two Wills*, and therefore *two*
“ different *Persons*; we answer, if
“ Multiplicity of Wills imply’d mul-
“ tiplicity of Persons, there are few
“ Husbands but what are guilty of
“ *Poligamy*, there being in the same
“ Woman great and notorious diversity
“ of Wills: A Point which we shall
“ not need to insist upon before any
“ marry’d person, much less of your
“ Honour’s Experience.

“ Thus

“ Thus have we made good our first
 “ and principal Point; That if the wife
 “ of the Plaintiff, Lindamira-Indamo-
 “ ra, hath but *one* Organ of Genera-
 “ tion, she is but *one individual Person*,
 “ in the truest and most proper sense of
 “ Individuality. And that the matter
 “ of Fact is so, we are willing to put
 “ upon a fair Trial by a Jury of Ma-
 “ trons, whom your Honour shall
 “ think fit to nominate and appoint,
 “ to inspect the body of the said Lin-
 “ damira-Indamora.

“ *Secondly*, we are to prove, that
 “ though Lindamira-Indamora were
 “ *two* individual Persons, consisting
 “ each of a Soul and Body, yet if they
 “ have but one Organ of Generation,
 “ they can constitute but one Wife.
 “ For, from whence can the *Unity* of
 “ any thing be denominated, but from
 “ that which *constitutes* the *Essence* or
 “ principal *Use* of it? Thus, if a Knife
 “ or Hatchet have but one blade,
 “ though two handles, it will properly
 “ be denominated but one Knife, or
 “ one Hatchet; inasmuch as it hath
 “ but

“ but one of that which constitutes
“ the Essence or principal Use of a
“ Knife or Hatchet. So if there were
“ not only one, but twenty *Supposita*
“ *Rationalia* with one common Organ
“ of Generation, that one System
“ would only make one Wife. Upon
“ the whole, let not a few Heads,
“ Legs, or Arms extraordinary, bias
“ your Honour’s Judgment, and de-
“ prive the Plaintiff of his legal Pro-
“ perty: In which right our Client is
“ so strongly fortify’d, that allowing
“ both the former Propositions to be
“ false, and that there were two Per-
“ sons, two Bodies, two Rational Souls,
“ yea, and two Organs of Generation,
“ yet would it still be plain in the
“ third place,
“ That the Defendant, Prince Ebn-
“ Hai-Paw-Waw, can have no Right
“ to detain from the Plaintiff, his law-
“ fully wedded *Wife*, Lindamira.
“ For, abstracting from the *Priority*
“ of the marriage of our Client, by
“ which it would seem he acquir’d a
“ property in his Wife and *all other*
“ *Matter*

“ *Matter inseparably annex’d unto her,*
 “ it is evident Prince Ebn-Hai-Paw-
 “ Waw, by his marriage to Indamora,
 “ could never acquire any property in
 “ Lindamira; nor can produce any
 “ Cause why both of them should live
 “ with himself, rather than with the
 “ other? Therefore, we humbly hope
 “ your Honour will order the body of
 “ Our said Wife to be restor’d to us,
 “ and due Censure past on the said
 “ Ebn-Hai-Paw-Waw.

Dr. Penny-feather having thus ended his Pleading, was thus answer’d by

Dr. LEATHERHEAD.

“ I will not trouble your Honour
 “ with any unnecessary Preamble, or
 “ false Colours of Eloquence, which
 “ Truth hath no need of, and which
 “ would prove too thin a Veil for
 “ Falsehood before the penetrating eyes
 “ of your Honour. In answer there-
 “ fore to what our learned brother, Dr.
 “ Penny-feather hath asserted, we
 “ shall labour to demonstrate,
 “ *First,*

“ *First*, That though there were
“ but one Organ of Generation, yet
“ are there two distinct persons.

“ *Secondly*, That although there were
“ but one Organ of Generation, so far
“ would it be from giving the Plaintiff
“ any right to the body of Indamora,
“ the wife of Ebn-Hai-Paw-Waw,
“ that it will subject the Plaintiff to the
“ penalty of Incest, or of Bigamy.

“ *Thirdly*, We doubt not to prove
“ that the said Lindamira-Indamora
“ hath two distinct parts of Generation.

“ And *First* we will show, that nei-
“ ther the individual Essence of man-
“ kind, nor the Seat of the Soul, doth
“ reside in the Organ of Generation;
“ and this first from Reason. For un-
“ reasonable indeed must it be, to
“ make that the Seat of the Rational
“ Soul, which alone sets us on a level
“ with beasts: or to conceive, that the
“ Essence of Unity and Individuality
“ should consist in that which is the
“ Source of Discord and Division. In
“ a word, what can be a greater ab-
“ surdity, than to affirm Bestiality to
“ be

“ be the Effence of Humanity, Dark-
 “ nefs the Center of Light, and Fil-
 “ thinefs the Seat of Purity?

“ We could from the authority of
 “ the moft eminent Philofophers of all
 “ ages, confirm this our Affertion; few
 “ of whom ever had the impudence to
 “ degrade this Queen, the Rational
 “ Soul, to the very loweft and vileft
 “ Apartment, or rather Sink of her
 “ whole Palace. But we fhall produce
 “ ftill a greater Authority than thefe,
 “ to manifef that perfonal Individua-
 “ lity did fubfift, when there was no
 “ fuch generative Carnality.

“ It hath been ftrenuoufly maintain’d
 “ by many holy Divines (and particu-
 “ larly by Thomas Aquinas) that our
 “ firft Parents, in the ftate of Inno-
 “ cence, did in no wife propagate their
 “ fpecies after the prefent common
 “ manner of men and beafts: but that
 “ the propagation at that time muft
 “ have been by Intuition, Coalition of
 “ Ideas, or fome pure and fpiritual
 “ manner, fuitable to the dignity of
 “ their ftation. And though the Sexes

O

“ were

“ were distinguish’d in that State, yet
“ it is plain it was not by parts, such
“ as we have at present; since, if our
“ First Parents had any such, they
“ must have known it; And it is writ-
“ ten, that they discover’d them not
“ till after the Fall; when it is pro-
“ bable those parts were the immediate
“ Excrescence of Sin, and only grew
“ forth to render them fitter com-
“ panions for those Beasts among
“ which they were driven.

“ It is a Maxim in Philosophy, that
“ *Generatio unius est Corruptio alterius*:
“ whence it is apparent that the Pa-
“ radisaical Generation was of a dif-
“ ferent nature from ours, free from all
“ Corruption and Imbecility. This
“ is further corroborated by the Au-
“ thority of those Doctors of the
“ Church who have asserted, that be-
“ fore the Fall, Adam was endow’d
“ with a continual uninterrupted Fa-
“ culty of Generation; which can be
“ explain’d of no other than of that
“ *Intuitive Generation* abovesaid: Since
“ it is well known to all, the least
“ skill’d

“ skill’d in Anatomy, that the present
 “ (male) part of Generation is utterly
 “ incapable of this continual Faculty.

“ We come now to our *second* point,
 “ wherein the Advocate for the Plain-
 “ tiff asserteth, that if there were two
 “ persons, and one Organ of Generati-
 “ on, this System would constitute but
 “ one Wife. This will put the Plain-
 “ tiff still in a worse condition, and
 “ render him plainly guilty of Bigamy,
 “ Rape, or Incest. For if there be
 “ but one such Organ of Generation,
 “ then both the persons of Lindamira
 “ and Indamora have an equal pro-
 “ perty in it ; and what is Indamora’s
 “ property cannot be dispos’d of with-
 “ out her consent. We therefore
 “ bring the whole to this short issue ;
 “ whether the Plaintiff *Martinus*
 “ *Scriblerus* had the *Consent* of Inda-
 “ mora, or *not* ? If he hath *had* her
 “ consent, he is guilty of *Bigamy* ; if
 “ *not*, he is guilty of a *Rape*, or *Incest*,
 “ or *both*.

“ The Defendant, Prince Ebn-
 “ Hai-Paw-Waw, having been lately

“ baptiz’d, hath with singular modesty abstain’d from Consummation with his said Wife, until he shall be satisfy’d from the opinion of your Honour, his learned Judge, how far in Law and Conscience he may proceed: And therefore he cannot affirm much, nor positively, as to the structure of the Organ of Generation of this his wife Indamora. Yet make we no doubt, that it will upon inspection appear, that the said Organ is distinct from that of Lindamira: Whereupon we crave to hear the Report of the Jury of Matrons, appointed to inspect the body of the said gentlewoman.

“ And if the Matter of Fact be thus, give me your Honour’s permission to repeat what hath been said by the Advocate for the Plaintiff; to wit, that *Martinus Scriblerus*, Batchelor in Physick, by this his Marriage with *Lindamira*, could, in no wise, acquire any property in the body of Indamora; nor shew any Cause why this duplicated Wife

“ Linda-

“ Lindamira-Indamora, should abide
 “ with him, rather than with the De-
 “ fendant Prince Ebn-Hai-Paw-Waw
 “ of Monomotapa.

The Jury of Matrons having made their Report, and it appearing from thence that the Parts of Generation in Lindamira and Indamora were distinct; the Judge took time to deliberate, and the next Court-Day he spoke to this effect.

GENTLEMEN,

“ I am of opinion that Lindamira
 “ and Indamora are distinct persons,
 “ and that both the Marriages are
 “ good and valid: Therefore I order
 “ you Martinus Scriblerus, Batchelor
 “ in Phyfick, and you Ebn-Hai-Paw-
 “ Waw, Prince of Monomotapa, to
 “ cohabit with your wives, and to lie
 “ in bed each on the side of his own
 “ wife. I hope, Gentlemen, you will
 “ seriously consider, that you are under
 “ a stricter Tye than common Bro-
 “ thers-in-law; that being, as it were,
 “ Joint Proprietors of one common
 O 3 “ Tenement,

“ Tenement, you will so behave as
 “ good fellow-lodgers ought to do,
 “ and with great modesty each to his
 “ respective sister-in-law, abstaining
 “ from all further Familiarities than
 “ what Conjugal Duties do naturally
 “ oblige you to. Consider also by
 “ how small limits the Duty and the
 “ Trespass is divided, lest, while ye dis-
 “ charge the duty of Matrimony, ye
 “ heedlessly slide into the sin of Adul-
 “ tery.”

This Sentence pleas'd neither Party;
 and Martin appeal'd from the Consisto-
 ry to the *Court of Arches*; but they con-
 firm'd the Sentence of the Consistory.

It was at last brought before a *Com-
 mission* of *Delegates*; who, having
 weigh'd the Case, revers'd the Sentence
 of the inferior Courts, and disannull'd
 the marriage, upon the following Rea-
 sons: “ That allowing the manner of
 “ Cohabitation enjoind to be practi-
 “ cable, (though highly inconvenient)
 “ yet the *Jus petendi & reddendi De-
 “ bitum conjugale* being at all times e-
 “ qual

“qual in both husbands and both wives,
 “and at the same time impossible
 “in more than one; Two persons
 “could not have a Right to the entire
 “possession of the same thing, at the
 “same time; nor could one so enjoy
 “his property, as to debar another from
 “the use of his, who has an equal
 “right. So much as to the *Debitum*
 “*petendi*, and as to the *Debitum red-*
 “*dendi*, *nemo tenetur ad impossibile.*”
 Therefore the Lords, with great Wis-
 dom, dissolv’d both Marriages, as pro-
 ceeding upon a natural, as well as legal
 Absurdity.

C H A P. XVI.

*Of the Secession of Martinus, and some
 Hints of his Travels.*

THIS affair being thus unhappily
 terminated, and become the
 whole Talk of the Town; Martinus,
 unable to support the Affliction, as well
 as to avoid the many disagreeable Con-
 sequences,

sequences, resolv'd to quit the Kingdom.

But we must not here neglect to mention, that during the whole Course of this Process, his continual Attendance on the Courts in his own Cause, and his invincible Curiosity for all that past in the Causes of others, gave him a wonderful insight into this Branch of Learning, which must be confest to have been so improved by the Moderns, as beyond all comparison to exceed the Ancients. From the day his first Bill was filed, he began to collect *Reports*; and before his Suit was ended, he had time abundantly sufficient to compile a very considerable Volume. His Anger at his ill success caus'd him to destroy the greatest part of these *Reports*; and only to preserve such, as discover'd most of the Chicanery and Futility of the practice. These we have some hopes to recover, if they were only mislaid at his Removal; if not, the world will be enough instructed to lament the loss, by the only one now publick, viz. *The Case of Stradling and Stiles, in an Action*

Action concerning certain black and white Horses.

We cannot wonder that he contracted a violent Aversion to the *Law*, as is evident from a whole Chapter of his *Travels*. And perhaps his Disappointment gave him also a Dis-inclination to the *Fair Sex*, for whom on some occasions he does not express all the Respect and Admiration possible. This doubtless must be the Reason, that in no part of his *Travels* we find him belov'd by any *strange Princess*; nor have we the least account that he ever relaps'd into this Passion, except what is mention'd in the Introduction, of the *Spanish Lady's Phenomenon*.

It was in the year 1699 that Martin set out on his *Travels*. Thou wilt certainly be very curious to know what they were? It is not yet time to inform thee. But what hints I am at liberty to give, I will.

Thou shalt know then, that in his first Voyage he was carry'd by a prosperous Storm, to a Discovery of the
Remains

Remains of the ancient *Pygmæan* Empire.

That in his second, he was as happily shipwreck'd on the Land of the *Giants*, now the most humane people in the world.

That in his third Voyage, he discover'd a whole Kingdom of *Philosophers*, who govern by the *Mathematicks*; with whose admirable Schemes and Projects he return'd to benefit his own dear Country, but had the misfortune to find them rejected by the envious Ministers of *Queen Anne*, and himself sent treacherously away.

And hence it is, that in his fourth Voyage he discovers a Vein of Melancholy proceeding almost to a Disgust of his Species; but above all, a mortal Detestation to the whole flagitious Race of *Ministers*, and a final Resolution not to give in any *Memorial* to the *Secretary of State*, in order to subject the Lands he discover'd to the *Crown* of *Great Britain*.

Now if, by these hints, the Reader can help himself to a further discovery
of

of the Nature and Contents of these Travels, he is welcome to as much light as they afford him; I am oblig'd by all the ties of honour not to speak more openly.

But if any man shall ever see such very extraordinary Voyages, into such very extraordinary Nations, which manifest the most distinguishing marks of a Philosopher, a Politician, and a Legislator; and can imagine them to belong to a *Surgeon of a Ship*, or a *Captain of a Merchant-man*, let him remain in his Ignorance.

And whoever he be, that shall further observe, in every page of such a book, that cordial *Love of Mankind*, that inviolable *Regard to Truth*, that *Passion for his dear Country*, and that particular attachment to the excellent Princess Queen *Anne*; surely that man deserves to be pity'd, if by all those visible Signs and Characters, he cannot distinguish and acknowledge the Great *Scriblerus*.

C H A P. XVII.

Of the Discoveries and Works of the Great Scriblerus, made and to be made, written and to be written, known and unknown.

AND here it seems but natural, to lament the unfortunate End of the Amour of our Philosopher. But the Historian of these Memoirs on the contrary cries out, “ Happy, thrice
“ happy day! which dissolved the
“ Marriage of the great Scriblerus!
“ let it be celebrated in every lan-
“ guage, learned and unlearned! let the
“ Latin, the Greek, the Arabian, the
“ Coptic; let all the Tongues of many-
“ languag’d men, nay of Animals, be
“ employ’d to resound it! since to this
“ we owe such immense discoveries,
“ not only of Oceans, Continents, Is-
“ lands, with all their Inhabitants,
“ minute, gigantick, mortal, and im-
“ mortal; but those yet more enlarged
“ and

“ and astonishing Views, of worlds
 “ philosophical, physical, moral, intel-
 “ ligible, and unintelligible!”

Here therefore, at this great Period, we end our first Book. And here, O Reader, we entreat thee utterly to forget all thou hast hitherto read, and to cast thy eyes only forward, to that boundless Field the next shall open unto thee; the fruits of which (if thine, or our sins do not prevent) are to spread and multiply over this our work, and over all the face of the Earth.

In the mean time, know what thou owest, and what thou yet may'st owe, to this excellent Person, this Prodigy of our Age; who may well be called *The Philosopher of Ultimate Causes*, since by a Sagacity peculiar to himself, he hath discover'd Effects in their very Cause; and without the trivial helps of Experiments, or Observations, hath been the Inventor of most of the modern Systems and Hypotheses.

He hath enrich'd Mathematicks with many precise and Geometrical *Quadratures of the Circle*. He first
 P discover'd

discover'd the *Cause of Gravity*, and the intestine *Motion of Fluids*.

To him we owe all the observations on the *Parallax* of the *Pole-Star*, and all the new *Theories* of the *Deluge*.

He it was, that first taught the right use sometimes of the *Fuga Vacui*, and sometimes of the *Materia Subtilis*, in resolving the grand Phænomena of Nature.

He it was, that first found out the *Palpability* of *Colours*; and by the delicacy of his Touch, could distinguish the different Vibrations of the heterogeneous Rays of Light.

His were the Projects of *Perpetuum Mobiles*, *Flying Engines*, and *Pacing Saddles*; the Method of discovering the *Longitude*, by *Bomb-Vessels*, and of increasing the *Trade-Wind* by vast plantations of *Reeds* and *Sedges*.

I shall mention only a few of his Philosophical and Mathematical Works.

1. A compleat Digest of the Laws of Nature, with a Review of those that are obsolete or repealed, and of those that

that are ready to be renew'd and put in force.

2. A Mechanical Explication of the Formation of the Universe, according to the Epicurean Hypothesis.

3. An Investigation of the Quantity of real Matter in the Universe, with the proportion of the specifick Gravity of solid Matter to that of fluid.

4. Microscopical Observations of the Figure and Bulk of the constituent Parts of all fluids. A Calculation of the proportion in which the Fluids of the earth decrease, and of the period in which they will be totally exhausted.

5. A Computation of the Duration of the Sun, and how long it will last before it be burn'd out.

6. A Method to apply the Force arising from the immense Velocity of *Light* to mechanical purposes.

7. An answer to the question of a curious Gentleman; How long a *New Star* was lighted up before its appearance to the Inhabitants of our earth? To which is subjoin'd a Calculation, how much the Inhabitants of the *Moon*

eat for Supper, considering that they pass a Night equal to fifteen of our natural days.

8. A Demonstration of the natural Dominion of the Inhabitants of the Earth over those of the Moon, if ever an intercourse should be open'd between them. With a Proposal of a *Partition-Treaty*, among the earthly Potentates, in case of such discovery.

9. Tide-Tables, for a Comet, that is to approximate towards the Earth.

10. The Number of the Inhabitants of London determin'd by the Reports of the Gold-finders, and the Tonnage of their Carriages; with allowance for the extraordinary quantity of the *Ingesta* and *Egesta* of the people of England, and a deduction of what is left under dead walls, and dry ditches.

It will from hence be evident, how much all his Studies were directed to the universal Benefit of Mankind. Numerous have been his Projects to this end, of which *Two* alone will be sufficient to show the amazing Grandeur
of

of his Genius. The first was a Proposal, by a general contribution of all Princes, to pierce the first crust or *Nucleus* of this our *Earth*, quite through, to the next concentrical Sphere: The advantage he propos'd from it was, to find the *Parallax* of the *Fixt Stars*; but chiefly to refute Sir Isaac Newton's Theory of *Gravity*, and Mr. Halley's of the *Variations*. The second was, to build *Two Poles* to the *Meridian*, with immense Light-houses on the top of them; to supply the defect of Nature, and to make the Longitude as easy to be calculated as the Latitude. Both these he could not but think very practicable, by the Power of all the Potentates of the World.

May we presume after these to mention, how he descended from the sublime to the beneficial parts of Knowledge, and particularly his extraordinary practice of *Physick*. From the Age; Complexion, or Weight of the person given; he contrived to prescribe at a distance, as well as at a Patient's bed-side. He taught the way to many modern

dern Physicians, to cure their Patients by *Intuition*, and to others to cure *without looking on them at all*. He projected a Menstruum to dissolve the Stone, made of Dr. Woodward's *Universal Deluge-water*. His also was the device to relieve Consumptive or Asthmatick persons by bringing fresh Air out of the Country to Town, by pipes of the nature of the Recipients of Air-pumps: And to introduce the Native air of a man's country into any other in which he should travel, with a seasonable Intromission of such Steams as were most familiar to him; to the inexpressible comfort of many Scotsmen, Laplanders, and white Bears.

In *Physiognomy*, his penetration is such, that from the *Picture* only of any person, he can write his *Life*; and from the features of the Parents, draw the Portrait of any Child that is to be born.

Nor hath he been so enrapt in these Studies, as to neglect the Polite Arts of Painting, Architecture, Musick, Poetry, &c. It was he that gave the
first

first hint to our modern *Painters*, to improve the *Likeness* of their Portraits by the use of such *Colours* as would faithfully and constantly accompany the *Life*, not only in its present state, but in all its alterations, decays, age, and death itself.

In *Architecture*, he builds not with so much regard to present symmetry or conveniency, as with a Thought well worthy a true lover of Antiquity, to wit, the noble effect the Building will have to posterity, when it shall fall and become a Ruin.

As to *Musick*, I think Heidegger has not the face to deny that he has been much beholden to his Scores.

In *Poetry*, he hath appear'd under a hundred different names, of which we may one day give a Catalogue.

In *Politicks*, his Writings are of a peculiar Cast, for the most part Ironical, and the Drift of them often so delicate and refin'd as to be mistaken by the vulgar. He once went so far as to write a Persuasive to people to eat their own Children, which was so
little

little understood as to be taken in ill part. He has often written against *Liberty* in the name of *Freemen* and *Algernoon Sydney*, in vindication of the Measures of *Spain* under that of *Raleigh*, and in praise of *Corruption* under those of *Cato*, and *Publicola*.

It is true, that at his last departure from England, in the Reign of *Queen Anne*, apprehending lest any of these might be perverted to the Scandal of the weak, or Encouragement of the flagitious, he cast them all, without mercy, into a Bog-house near *St. James's*. Some however have been with great diligence recover'd, and fish'd up with a hook and line by the Ministerial Writers, which make at present the great Ornaments of their works.

Whatever he judg'd beneficial to Mankind, he constantly communicated (not only during his stay among us, but ever since his absence) by some method or other in which Ostentation had no part. With what incredible Modesty he conceal'd himself, is known
to

MARTINUS SCRIBLERUS. 165

to numbers of those to whom he address'd sometimes Epistles, sometimes Hints, sometimes whole Treatises, Advices to Friends, Projects to First Ministers, Letters to Members of Parliament, Accounts to the Royal Society, and innumerable others.

All these will be vindicated to the true Author, in the Course of these Memoirs. I may venture to say they cannot be unacceptable to any, but to those, who will appear too much concern'd as *Plagiaries*, to be admitted as *Judges*. Wherefore we warn the publick, to take particular notice of all such as manifest any indecent Passion at the appearance of this Work, as Persons most certainly involved in the Guilt.

The END of the First BOOK.

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